THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Vol. XV | Philadelphia, May-June, 1927 | No. 8

Convention Number

REVIEW OF 143RD ANNUAL DIOCESAN CONVENTION
By the Rev. George Copeland

THE BISHOP'S ANNUAL ADDRESS TO CONVENTION

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An Editorial

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DIOCESAN ALTAR GUILD UNDERTAKES NEW WORK

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THE CHURCH NEWS OF THE DIOCESE OF PENNSYLVANIA

Published Every Month Except June, July, August and September

Object

1. To promote Unity of Diocesan Life
   (a) By disseminating news of the Diocese, its institutions, parishes and missions.
   (b) By printing letters and pastorals by the Bishops from time to time.
2. To promote the Missionary and Benevolent Work of the Diocese
   (a) By publishing reports and appeals.
   (b) By recording current news and events.

PRESS OF THE JOHN C. WINSTON CO., PHILA.

VOL. XV. NO. 8 PHILADELPHIA, MAY-JUNE, 1927 Fifteen cents a copy One dollar a year

The 143rd Annual Convention of the Diocese

BY THE REV. GEORGE COPELAND

Attention is called to the Bishop's Annual Address to the Convention printed elsewhere in this issue, and its careful reading is commended to all members of the Church for the important information and recommendations contained therein, to which brief reference is made in the following article.—Ed.

The 143rd Annual Convention of the Diocese of Pennsylvania met in Holy Trinity Church, Philadelphia, on Tuesday and Wednesday, May 3 and 4. Begun on a peaceful, sunny morning, when Rittenhouse Square in honor of it had donned its most glorious trim, as Milton would say, it ended in a blinding storm of rain and mist. But only outside; for within the walls of the church the Convention was a scene of peace and quietness. To spectators who love excitement it was rather dull.

After the formal opening of the session by the service of Holy Communion, which was, as usual, poorly attended, and after the routine of organizing the Convention and disposing of other minor details, the Deputies settled back for an interesting discussion of proposed changes in the Canons, a subject which always strikes fire.

Lay Representation for Missions

The perennial proposal to provide for Missions to have a Lay representation in Convention stirred up a spirited debate, as the same proposition had in the three previous Conventions. This year, however, the proponents of the measure who have for the years gone by refused to acknowledge defeat, found only one speaker to contest their claim, the redoubtable Dean Hathaway, who warned the Deputies not to remove the ancient landmarks, lest by making it too easy for Missions to obtain representation in the Convention, they also remove all incentive for them to become self-supporting Parishes.

Heeding the advice, however, of the Rev. Francis C. Hartshorne, Chairman of the Committee on Canons, and Mr. J. Wilson Bayard, Chancellor, of the Diocese, and the Rev. A. J. Arkin, who urged them not to take counsels of their fears, the Convention by a vote of 176 Ayes to 87 Noes approved the proposed amendment to the Constitution.

The amendment must come up, however, for final adoption in the Convention of 1928. As passed by the 1927 Convention it reads:

"The Convention may by Canon provide upon what terms Missions, or other organized bodies of Church members of this Diocese not in union with the Convention, may send to the Annual Meeting of the Convention one or more lay representatives; provided that such representatives shall not have the right to vote."

Convocations and Racial Work

Another matter of general interest and viewed as being a step forward in bringing the Convocations into closer relation with the racial work in the Convocational districts, was the recommendation originating in the Department of Missions for the restoration of the racial work to the supervision of the Convocations. The Committee on Canons had prepared an amendment to the Canons providing for such restoration.

The Convention by virtually a unanimous vote approved the change. Hereafter all work among racial groups will be part of the business of the Convocation within whose borders it is located. The change does not alter the relation of the Archdeacons to the work. In view of the tremendous increase in the number of colored people in the Diocese and necessity for the extension of our work among colored people, the bringing of this and the other racial work into closer relationship to the Convocations is generally accepted as a wise decision.

At this point it is interesting to note the number of colored Clergy and laity who attended the Convention. There has been in recent years no more noticeable change in the Clergy of the Diocese than the increasing number of colored men among them. It is an evidence of the effort that the Church is making to minister to the needs of the increase in our colored population.

The Bishop's Annual Address

The Bishop's Address was the special order for the opening of the afternoon session of the first day of the Convention. As has already been noted at the beginning of this review of the Convention, the Bishop's Address is printed in full elsewhere in this issue of THE CHURCH NEWS, and its careful reading is urged upon all members of the Church.

Throughout its delivery by the Bishop it was listened to with the closest attention, particularly that portion in which the Bishop told of the work that has already been undertaken as a result of last winter's Campaign for Diocesan Missions and Institutions, when more than 20,000 subscriptions totaling more than $2,000,000 answered the Bishop's call for a five-year program to meet pressing needs of our missionary and institutional work in the Diocese. The Bishop's Address presents in detail the program for the first year, together with other information.

Upon the completion of the Bishop's Address the Convention adopted unanimously the following resolutions:

"WHEREAS, The Bishop in his address has officially reported to the Convention the notable success of the Diocesan Campaign for our Missions and Institutions, and has announced his intention of continuing the Campaign Organization for the completion of the program; therefore, be it

"RESOLVED, That this Convention places on record its congratulations to the Bishop, the Campaign

Committee and the workers on the great success achieved during the campaign, and our thanks to the 20,000 contributors who responded to the appeal:

"RESOLVED, That we pledge to the Bishop and the Campaign Committee our hearty support in their efforts to complete the campaign and to carry out the program during the next five years:

"RESOLVED, That we request the Bishop to report from year to year the amount of additional pledges secured, the money received, and how the funds have been expended, so that there may be an official report preserved in the records of the Diocese."

Dr. Harrison Commended

The Bishop's reference to the part taken by Dr. C. C. Harrison on behalf of the Washington Memorial Chapel at Valley Forge resulted in the adoption of a resolution by the unanimous vote of the Convention. The resolution reads:

"RESOLVED, That this Convention appreciates the splendid and successful efforts of Dr. Charles C. Harrison in raising over one-quarter of a million dollars for the Washington Memorial Chapel at Valley Forge and sends him a vote of thanks for this self-sacrificing work for the Diocese and the whole Church."

The Bishop's recommendation for the appointment of a committee to make a study of the Pennsylvania State Laws relating to Church Corporations which deprive clergymen of the right to vote on questions affecting the sale or transfer of church property, led to the adoption of a resolution:

"That the Bishop appoint a Committee of seven laymen, learned in the law, to make an investigation of the state laws and report to the next convention."

In connection with the Bishop's recommendation in reference to the protection of church property and endowments, the Convention also authorized the appointment by the Bishop of a committee of three Clergy and four laymen to make a study of that subject and report to the Convention.

Annual Reports Submitted

The annual reports of departments, institutions and organizations submitted to the Convention, many of them by title, told of the work done by each during the year. Though it is impossible because of lack of space to report their substance here, and one can only do as did the writers of the books of Joshua and Samuel, refer the readers to that book of Jasher, the "Journal of the Diocesan Convention," for a full account of their labors, the reports of the Rev. Gilbert E. Pember, for the Commission on Clerical Salaries and Pensions, and the report of the Rev. Malcolm E. Peabody for the new Field Department of the Executive Council, should have special notice.

Mr. Pember's statement that the Church Pension Fund had increased most of the Old Age Pensions to sums varying from $750 to $1000 a year, and the allowance to widows to an average of $350 to $450 a year was perhaps the first intimation most of the Deputies had of this gratifying step. What joy that has brought to the hearts and homes of many old men and lonely, struggling women and fatherless children, it does not take much imagination to conceive.

Endorse Field Department Program

In a very forceful speech Mr. Peabody described the operation and plans of the new Field Department. The purpose of the Department, he said, is to raise during this year the necessary $60,000 which will enable the Diocese to make good the Diocesan pledge of $250,000 towards the 1927 maintenance of the General Church. This $60,000 represents the difference between the Diocesan pledge of $250,000 and the sum which the Parishes have promised to give based on the 1927 "Expectations" reported by them to the Department of Finance of the Executive Council of the Diocese.

Mr. Peabody said the Field Department hoped to carry to the Parishes information concerning the Program of the General Church and to make suggestions as to raising the $60,000. On behalf of the Field Department Mr. Peabody submitted the following resolutions, which the Convention adopted by a unanimous vote:

"I. RESOLVED, That this Convention approves the action of the Executive Council in pledging this Diocese to at least $250,000 of the quota of $316,000 assigned to the Diocese for 1927, and commends to our Parishes and Missions the efforts of the Field Department of the Executive Council to bring the Missionary giving of the Diocese to that minimum, hoping that ultimately the whole amount may be raised.

"II. RESOLVED, Whereas experience has proved that the Every-Member Campaign and Canvass has greatly increased the Missionary knowledge, interest and giving of our people wherever it has been fairly tried, this Convention earnestly recommends to the Rectors and Vestries that the opportunity and duty of supporting the Church's program be presented directly and personally to each member of the Parish, preferably by the Every-Member Canvass.

"III. RESOLVED, That this Convention gladly recognizes its obligation to support loyally the program of the Church as adopted by the General Convention to be carried out under the leadership of the National Council."

Elections Take Much Time

Much of the valuable time of the Convention was occupied in voting for members of the Standing Committee and the Executive Council, and in a discussion of the report of the Committee appointed at the last Convention to investigate the Executive Council and Executive Office.

It required five ballots to finally elect the Standing Committee and members of the Executive Council, four of the ballots on the former being required to determine the choice of the Convention of one of the five Clerical members of the Standing Committee. The choice eventually made was the Rev. J. O. McIlhenny. Dr. McIlhenny succeeds to the place recently made vacant by the death of the Rev. James De Wolf Perry. It is interesting to know that at the beginning of his ministry Dr. McIlhenny was Dr. Perry's assistant at Calvary Church, Germantown. At the end of this article appears the list of officers elected by the Convention.

While on the subject of elections note should be taken of the change in the Constitution approved by the last Convention and finally adopted by the 1927 Convention, which aims to provide more flexibility in the method of electing certain officers.

This amendment provides that "Any Annual Convention, by the votes of a majority of those voting of the two orders respectively, may adopt any other method of electing any officers or committees in that Convention." The amendment excepts from this action "Election of members of the Standing Committee, or where the Canons may provide differently."

Shortly before the adjournment of the Convention the Committee on Elections submitted a resolution that for the elections at next Convention there be a return to the preferential ballot, and providing for the designation of a first and second choice on each ballot. The Convention turned this resolution down. Under the Constitutional amendment adopted it will be up to the next Convention to determine how to expedite the voting for the many offices which the next Convention will be called upon to fill. It is estimated that some sixty offices are to be filled at the next Convention, including Deputies to the 1928 General Convention.

Discussion Over Executive Council

The report of the Committee which had made a study of the operation of

the Executive Council and the Executive Office was presented by the Rev. Carl E. Grammer and aroused the longest and most animated debate of the whole Convention. To obtain the widest measure of free discussion the Convention went into Committee of the Whole. Except for interruptions to receive the reports of the Judges and Tellers on Elections, it remained in Committee of the Whole for the latter part of the first day's session and for a very large part of the second day.

The report recommended changing the name from "Executive Council" to "Executive and Finance Committee," reducing the number from 41 to 21; permitting the Departments to report directly to the Convention instead of to the "Executive and Finance Committee," so as to give them a certain independence and a closer relationship to the Convention.

Dr. Grammer and the Rev. E. M. Jefferys led the discussion in favor of the adoption of the report. Included in those who voiced opposition to the report were Mr. Reynolds D. Brown, Col. W. P. Barba, Rev. Francis C. Hartshorne, Rev. Gilbert E. Pember and Mr. John L. Evans. During the discussion in Committee of the Whole there were frequent calls for division to determine the action on the separate questions.

After prolonged discussion the Committee of the Whole recommended for adoption the striking out of the provision requiring the Bishop and Standing Committee to nominate six Clergymen and six laymen to be voted for at the Convention; and also recommended for adoption the striking out of that section of the Canon requiring the Bishop with the advice and consent of the Standing Committee to appoint three Clergymen and three laymen as members of the Council. The adoption of the latter amendment followed the Bishop's statement of a desire to be relieved of this duty. The Convention adopted these amendments as reported.

The Rev. L. N. Caley then moved the whole subject of the investigation of the Executive Council be re-committed to the Committee on the Council. The Rev. Mr. Pember offered a substitute that the Committee be discharged from further consideration of the subject. The Convention adopted the substitute. In announcing the vote, the Bishop commented that it was rather a summary dismissal of a committee which was giving serious consideration to a number of questions of importance in connection with the operation of the Executive Council.

An interesting feature of the Convention was the presentation of awards made by the Sesqui-Centennial Association in recognition of the excellence of the Diocesan Exhibit, which had a position in the Palace of Education at the Sesqui-Centennial grounds during the Exposition. The Diocese was awarded a silver medal and a certificate of merit, and bronze medals and certificates of merit were awarded also to the Rev. Louis C. Washburn, Chairman of the Diocesan Sesqui-Centennial Committee, and to the Rev. P. R. Stockman.

In addition to the purely legislative acts of the Convention, at the opening service and at every session opportunity was given for the members to contribute to the Red Cross Fund for the Mississippi flood sufferers to which the Deputies responded generously. Often during the debates the microphone played strange tricks with the voices of the speakers. How strange it was to sit in the rear of the church and hear the voice of our mild-speaking Chancellor Bayard come roaring through the building! As an assistance to the ears the installation by the Rev. T. Leslie Gossling, Chairman of the Committee on Arrangements, of the amplifiers is invaluable, but even his own mother wouldn't always recognize her son's voice when it has been amplified.

Several well-known Deputies were missing from the Convention. Death had claimed a few and illness prevented the attendance of others. It seemed strange not to see two such striking figures as Dr. Hodge and Mr. Harold Goodwin.

Following is the list of offices filled at the Convention:

Standing Committee

Clerical—Revs. G. G. Bartlett, E. M. Jefferys, J. O. McIlhenny, F. M. Taitt and L. C. Washburn.

Lay—Messrs. E. H. Bonsall, A. J. County, W. W. Frazier, Jr., S. F. Houston and R. F. Wood.

Executive Council

Clerical—Revs. G. G. Bartlett, L. N. Caley, Franklin Joiner, M. E. Peabody, P. R. Stockman and C. E. Tuke.

Lay—Messrs. E. H. Bonsall, John Cadwalader, Jr., W. J. Dickson, G. W. Jacobs, Isaac Starr and William White.

Commission on Clerical Salaries and Pensions

Clerical—Revs. G. G. Bartlett, F. C. Hartshorne and G. E. Pember.

Lay—Messrs. W. P. Barba, C. C. Brinton, N. H. Davis, L. J. Morris and W. B. Read.

Trustees of the Diocese

Clerical—Revs. W. J. Cox, N. V. P. Levis and L. C. Washburn.

Lay—Messrs. R. D. Brown, J. H. Coates, R. A. Morgan and J. B. Townsend.

KIND WORDS FROM AN OLD FRIEND

To the Editor:

I quite forgot to send my subscription to "The Church News." But perhaps you will excuse me when I tell you that in two weeks, if I live, I will have my 95th birthday. I am the last of my generation and I have no one to remind me of my duties.

I think I was among the first to subscribe to the paper. I cannot read it all, but I read what I can and then give it to a dear friend who lives in the country. I wish "The Church News" all success.

Sincerely yours,
J. M. K.

"DIOCESAN DAY," SATURDAY, MAY 21

"First Religious Services on Cathedral Site," Ridge and Manatawna Avenues, Upper Roxborough

The Bishop desires to meet as many of our people as can possibly come. Plan to be present at this service and join in the inspection of the grounds.

The Bishop's Address will begin at 3.30, Daylight Time.

Beginning at 12.30, Daylight Time, Liberian Day Program of the Church Schools of the Diocese.

Grounds easy of access! Parking facilities unlimited!

BY AUTOMOBILE: Keep on Ridge Avenue until short distance north of 8500 block at Manatawna Avenue. Signs will be in position at junction of this avenue and Ridge Avenue.

BY TRAIN FROM PHILA.: Trains leave Reading Terminal at frequent intervals. Get off at Wissahickon station; take Barren Hill trolley at station and get off at Manatawna Avenue.

BY TROLLEY FROM PHILA.: P. R. T., Route 61, on Ridge Avenue takes you without change of cars to foot of Wissahickon Hill, just across Wissahickon Creek at Ridge Avenue. Take Barren Hill trolley top of hill to Manatawna Avenue.

The Bishop's Annual Address

In addition to our commemoration at the celebration of the Holy Communion, it is fitting that we should pay a special tribute to the memory of one who was loved and revered by all who knew him, James De Wolf Perry, President of the Standing Committee of this Diocese for the past twenty-five years. Many times during these years he acted for the Committee which was the Ecclesiastical Authority of the Diocese, because of the absence through illness of the Bishops under whom he served. Of him, until quite recently, it could be said "his eye was not dim, nor his natural force abated." Dr. Perry served in this Diocese nearly all his ministry; for forty years of that period he was Rector of Calvary Church, Germantown, and for the past twenty years Rector Emeritus. He was a trusted counsellor and unfailing friend; one upon whose good advice and loyalty his Bishops, his Diocese and his brethren could always depend. His saintly life has been a great lesson to us; its memory will be an inspiration. We thank God for the good example of his life and for our personal knowledge that with the great apostle he could say, "I have finished my course, I have kept the faith, henceforth there is laid up for me a crown of righteousness." We rejoice that having served faithfully to the end, he has now entered into the fuller joy and peace of the life of the spirit in God's Paradise of Rest.

Rev. Dr. James De Wolf Perry

"Gone to his rest in ripeness of old age
Without a spot upon the pure white page
Of his most noble life."

Among the notable buildings completed this year may be mentioned the Collegiate Chapel of St. Andrew of the Philadelphia Divinity School.

Improvements in the Diocese

The new Nurses' Home at the Episcopal Hospital, given by Mrs. John A. Brown, Jr., in memory of her husband.

The Dormitory of the House of the Holy Child.

The Nave of St. John's Church, Cynwyd.

The Rectory of St. John's Church, Norristown, erected by the Rector in memory of Harriet Cornelia Prevost.

I should also mention the beautiful Chapel which has been provided in the Bishop's House—the gift of the Rev. James Martin Niblo. The furnishings of the Chapel are so constructed that they can be readily removed when a Bishop's House is erected on the Cathedral site.

There are other buildings under process of erection which will be mentioned next year, when completed. A list of other improvements will be printed in the Journal as usual.

The opening of the Divinity School Chapel was a red-letter day in our history, as it was the first public service held by a Bishop of London in this Diocese, which from the organization of Christ Church until the Revolution was under the spiritual care of his predecessors. It was also a privilege to have the Bishop present at the commemoration of the Fifteenth Anniversary of my Consecration. The new building is the most beautiful Chapel of any Divinity School in our own country or abroad. With the increasing number of students (there being now nearly sixty undergraduates) the School is seriously hampered for lack of a dormitory and the need of larger endowments.

Of these I do not intend to speak at present, but I desire to say a few words about some practical assistance that can be rendered to our students. It is difficult to find work for them, and they all need it. There are many parishes where one or more students with the youthful enthusiasm that they bring to their work, could be employed to good advantage as Sunday School teachers or to take charge of clubs, as well as to act as lay readers. My message today, however, is especially to the laity. Many of the students are filling secular positions, but it would be a great help if more of them could do so. It is true that they can only give part time, usually afternoons and evenings, and as a rule business men are not hospitable to the thought of engaging men for part time. At the same time this is a practical way in which you can help these young men, and it would be a real service to the Church. I therefore appeal to you to do your utmost to help in this good work, and if you can use any of these young men for part time, afternoons or evenings, please communicate with the Dean.

Practical Assistance to Students

The most outstanding event of the past year was the Campaign for the Missions and Institutions of our Diocese. In reporting the success of the effort, I think we may all concede that it was the greatest step forward that this Diocese has taken since its organization, and that it marks a new era in our progress. Too much credit cannot be given to the leaders who gave their time and talent so generously to the direction of the Campaign, and as a matter of record for future reference, I have attached a brief report for insertion in the Journal. It is not possible to give the list of all the workers representing the parishes and missions numbering over 1,600.*

The Diocesan Campaign

During the Campaign 20,142 separate pledges were received, amounting to a total of $2,010,690, for the five-year period. At first sight this may seem far from our goal of $3,500,000, but many of these pledges are for one year, and we confidently hope that they will be renewed for four additional years. New pledges will also come in, and we are going forward with faith that during the five-year period we will accomplish all set forth in our program.

*See footnote at end of Address on page 276.

I have known the work of the Diocese of Pennsylvania rather intimately for over twenty-five years, and with some knowledge of our history since its organization, I do not hesitate to say that this is the first time that a Bishop of Pennsylvania and his advisors could begin a new year with a constructive program of real magnitude and take steps to carry it on for a five-year period.

A Constructive Program

When we considered the allotment of the receipts for the first year it was manifest that the assignments to Missions would be much more difficult than to Institutions, as nearly forty Missions were on the program. The Bishop and Missionary Council met and agreed on those that were most necessary for the first year. This selection was approved by the Presidents of the Woman's Aids to the Convocations. We then called together the Missionaries to consider the matter, and without announcing the selection made we asked the Missionaries for their advice and counsel, and having faith that their judgment would coincide with ours, I frankly told them that I would be governed by their advice.

It gives me great pleasure to announce that after the individual presentation of every case, the Missionaries with unanimity made their selection, and with one exception it was exactly the same as that already suggested by the Bishop, the Missionary Council and the Presidents of the Woman's Aids to the Convocations. This one item has been added, so that our constructive Missionary program for this first year has met with the unanimous approval of everyone vitally interested in its execution. I am very happy to state that in every step taken in the Campaign similar unanimity prevailed. With the continuance of such a spirit there is no task too great for us to undertake.

Plans Have Unanimous Approval

That the Convention may understand the significance of this forward step I enumerate for your information what we have already done and what steps we have taken to carry out during the present year as part of our program.

1. We paid to the National Council $20,481.93, to make up the balance due of the $160,000 pledged by this Diocese towards the deficit.

2. We paid to the National Council $51,923.58, to make up in full the pledge of $250,000 for the Missionary work of the Church as pledged by this Diocese for 1926.

3. We have paid to the City Mission for the improvements made in the new power plant at the Home for Consumptives $30,000.

4. We have paid to the Sheltering Arms for the extra expenses incurred in changes in the buildings, $8,000.

5. We have paid to the Church Farm School towards the reduction of the indebtedness caused by purchase of ground and building operations, $25,000.

6. We have paid to Christ Church Hospital $2,500.

7. We have paid on account of the purchase of new properties contracted for before the Campaign—

For Rhawnhurst property, $6,000.
For Frankford property, $7,880.
For Cathedral enterprises, $70,000.

8. We have authorized the following constructive work to be carried out at soon as plans and specifications are approved and the contracts awarded:

The erection of the first unit of buildings at Rhawnhurst; at St. George's, Venango; for the Church of the Redeemer, Springfield; for St. Mary's Mission, Chester; also

The completion of the Parish House of St. Barnabas, Germantown; also

The erection of a Parish House at Collingdale;

The purchase of a site and such building expenditures as may be immediately necessary for the Transfiguration Mission in South Philadelphia.

9. Towards the new building operation at the Episcopal Hospital we have allotted for this year the sum of $200,000 which we will pay as soon as contracts are awarded.

10. To Galilee Mission, towards the Industrial plant, $40,000.

11. For St. Andrew's Chapel at State College, $40,000.

In making these allocations the first principle applied was that every Mission and Institution would receive in full the amounts designated for them in pledges; second, that the total allocations at present would be in proportion to the amount pledged, excepting for Missionary work; third, for Missionary work where construction is needed, it was manifest that this could not be done in sections and therefore we are endeavoring to carry out this part of the program in full, making the necessary reductions in the Missionary program by eliminating for the present, sites for new churches and other needs that are not immediately pressing; fourth, unless specially designated, we have also omitted as far as possible allocations for investment funds of which only the income is to be used.

Principles Applied in Allocations

Through additional pledges during the five-year period we expect to restore all the items that have been omitted. To accomplish this end we have continued our campaign organization and will hold an annual meeting of all officers, Convocation leaders and Parish workers so that the necessary steps may be taken to complete the program.

The campaign has had many far-reaching results. It has been a great stimulus to all our work; it has aroused the interest of many who are anxious to see our Church in its corporate mission bearing a stronger witness in the community, and manifesting the vital interest of the whole body in the work of our Missions and Institutions. Furthermore, it is my

Campaign a Great Stimulus

conviction also that the Campaign has done much to stimulate increased attendance at the services of the Church.

The total amount allotted for this year will be over $700,000—a very large sum—but I am sure that in our rejoicing over this notable achievement we all think of the deeper and more spiritual significance represented in the greater opportunities for service by our missions and institutions—through the generous gifts of our people.

It is impossible to measure the success of missionary mass-meetings for inspiration by the numbers who attend or the enthusiasm aroused; they mean much or little in the progress of the Kingdom of God in proportion to the spirit of consecration to which they lead. The primary purpose of the Bishops' Crusade was to emphasize the need of *personal religion* and *personal service.* Let us realize, then, that as the Crusade was in a true sense a teaching mission, its work is not completed; it has hardly begun. The sectional meetings were a great success and have been followed in many places by Parochial Missions. The members of the Church, both clergy and laity, know that there is great need for deepening the spirit of personal religion everywhere and for a clearer recognition of the obligation of personal service. We bid you, therefore, to remember that "He who hath begun a good work in you will go on completing it." The Crusade should be interpreted by each one of us as individuals:

The Bishops' Crusade

Every clergyman knows that it is his bounden duty to inculcate in his people the spirit of personal devotion and loyalty to our Lord, Jesus Christ.

All communicants, men and women, should feel that it is their duty by their Christian influence and Christian example to render personal service for the upbuilding of the Kingdom of God. When the Crusade suggested by the Bishops becomes a real *crusade of the clergy* of the Church, and then so touches the hearts of our people that it becomes a *people's crusade,* to bring back to the Church those who have erred and strayed and to bring the blessings of the Gospel into the lives of those who know not the revelation of God in Jesus Christ—then indeed we will begin to reap its fruits. This cannot be done in a season; let us co-operate, therefore, with those who are continuing the work, and go forward with patience and with confidence that the Holy Spirit will lead us, so that eventually a plentiful harvest will be reaped.

Personal Service a Duty

The Committee appointed to prepare for a Church display at the Sesqui-Centennial, illustrative of the history and activities of our Diocese, discharged its duties with great fidelity and success. The work was well and faithfully done and the exhibit was a credit to the Diocese; it was awarded a silver medal and diploma, which we will preserve in our archives.

Sesqui-Centennial

I am glad to announce that certificates and bronze medals also have been awarded by the Sesqui-Centennial Association to Dr. Washburn and to Mr. Stockman. These awards will be presented at the close of this address. A brief report of the Committee is attached for publication in the Journal. In addition to the exhibit, the historic shrines of Old Christ Church, St. Peter's, and Gloria Dei were visited by many thousands of people during the exposition.

In this connection, attention should also be directed to the fact that Wednesday of last week, April 27th, marked the Two Hundredth Anniversary of the laying of the cornerstone of the present building of Christ Church, erected on the site of the original edifice. We tender our congratulations to the Rector of the mother Church for the appreciation of his service by the Sesqui-Centennial Association, and to him, his vestry and his congregation on this notable anniversary which reminds us that in the old historic building of our Church the organization of our National Church was completed.

About fourteen years ago the Chapel at Valley Forge was in financial straits. Part of the walls of the Nave had been built and a temporary roof put on so that services could be maintained, but there was a large indebtedness, and the Vestry officially appealed to me to organize a committee to raise the necessary funds to pay the indebtedness and complete the Chapel. At my request Dr. C. C. Harrison agreed to secure the funds to complete the Chapel, provided that the indebtedness was first paid. This was finally accomplished and the indebtedness of over $10,000 was removed.

Washington Memorial Chapel, Valley Forge

In 1915 I made a report to the Convention that "it was deemed necessary to secure the property against alienation." It was at that time transferred to Bishop Rhinelander, Dr. Harrison and myself as Trustees and we agreed to transfer it to the Trustees of the Diocese after the completion of the building and its memorials. The Chapel was finished some years ago; all the memorial windows have now been put in, and the property has been conveyed to the Trustees of the Diocese. As is well known, the Rev. Dr. Burk, the Rector of Valley Forge Parish, conceived the idea of building the Chapel, and the project was the result of his vision. He has given all his time to the work. Day after day he meets with the many pilgrims who visit this beautiful Chapel, and to him full credit is due for his inspiration. For the accomplishment of the great work of completing the Chapel the credit is due to Dr. Harrison; the task undertaken by him was a very arduous one. It is interesting to note that of the sum of $278,000 raised since 1914 for the Chapel, Dr. Harrison personally secured signatures to subscriptions amounting to over $260,000. Before the property was turned over to the Trustees all bills against it were fully paid and the accounts duly audited by certified accountants. In addition, Dr.

Harrison has executed deeds of trust transferring to the Church Foundation the amounts given as endowment for memorials and other sums secured by him which are designated to be used for repairs of the buildings, etc. These endowments amount to $104,-720.58. All the expenses of keeping the accounts and of administration have also been paid by the managing Trustee without using a penny of the funds given to him.

As a fellow-trustee of Dr. Harrison, knowing his great devotion to this task and the labor involved, the frequent journeys to distant places at his own expense, the valuable time he has given without stint, I desire to express to him not only my personal gratitude but also on behalf of the Diocese to officially thank him for his successful efforts in raising the funds to complete this beautiful Chapel and in securing the funds for its repairs and care for the generations to come.

The Cathedral Site

I have spoken so frequently during the past six months on the subject of the Cathedral site, that it is not necessary at the present time to do more than officially report to the Convention the purchase of a site of one hundred acres in the upper Roxborough section, with a frontage on Ridge Avenue, and also on the new boulevard, which will at some time in the near future be built from Bryn Mawr to Chestnut Hill. With the unanimous approval of the Cathedral Chapter, the general character of the project has been changed and our conception enlarged, so that we have provided not merely a site on which a Cathedral Church may be erected in the future, but also having sufficient acreage to accommodate many Diocesan Institutions which eventually will be compelled to move from their present locations. The site is a superb one for such a purpose, being on the highest ground between Philadelphia and Reading and in a neighborhood which within the next fifteen years will be a center of the population of the city and surrounding neighborhood, within a radius of fifteen miles. I will not attempt to further describe the site at the present time, as it must be seen to be fully appreciated. We propose to have a Diocesan Day on the grounds on Saturday, May 21, at 3 o'clock, under the auspices of the Church Club and the Cathedral League, and every member of the Convention is invited to be present at that hour to view the site and to hear some suggestions about its development.

The Cathedral Foundation

I commend to your consideration some suggested changes in the Canon on the Cathedral Foundation. The first provides for carrying out the instructions of the Convention through the adoption of a by-law instead of by requiring an application to the courts for an amendment to the Charter. A great deal might be said on this subject; but I do not think it is necessary to do more than to point out, that the Canon contains a proviso that these by-laws cannot be changed without approval of the Convention so that the interests of this body are properly safeguarded without amending the Charter.

The amendment to Section 7 of Canon XVI regarding the election of Canons is one on which there may be difference of opinion. It gives to the Bishop great power in the selection of members to be nominated for election to the Chapter; but such selection must be approved by the Standing Committee before being presented to the Convention, and in the amendment although the Bishop and Standing Committee have the responsibility of this original choice, *the Convention retains the power to reject the selection* and to refuse to make the nomination. For the better selection of the proper persons to serve in positions of such responsibility we firmly believe that there are decided advantages in providing that a small body, like the Bishop and Standing Committee, can, after a full and free discussion, select the names to submit to the Convention for nomination.

The Church Foundation

Pursuant to the endorsement of the Convention and the approval of the Standing Committee, the Charter for The Church Foundation was duly granted and the Corporation is now organized. For what seemed to be good legal reasons, conferences have been held looking towards a merger of The Church Foundation and The Trustees of the Diocese. As it is manifest that such a subject requires the careful consideration of the two respective bodies, I suggest the adoption of a resolution authorizing such a merger after recommendations to that effect have been adopted by the Board of Directors of The Church Foundation and The Trustees of the Diocese and approved by the Standing Committee. After such a merger has been approved by the Court the necessary changes in the Canon can be presented to the Convention of next year to define the relation between the merged Corporation and the Diocese.

In this connection we desire to call your attention to a list that has been compiled giving the corporate titles of the Institutions of the Diocese, for use of lawyers and trust companies and others in drawing up wills; copies of this list may be secured at the Secretary's desk. I commend The Church Foundation to your favorable consideration in making your wills, and urge that bequests be stated in general terms so that the Church may have some freedom to carry out the *spirit* of the Testators. As example we may state that there are today in Philadelphia, institutions for the education of orphan girls with funds amounting to over fifteen million dollars and with a steadily decreasing demand for institutional training. There are few institutions for *boys*—only one in the Church (our Church Farm School) and few for *old men* (*none belonging to the Church*). Even if the Testators desire to leave bequests for orphan girls, it is much better to leave them to The Church Foundation in trust to use for orphans, and without further

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The Church News

Official publication of the Protestant Episcopal Church in the Diocese of Pennsylvania

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BUSINESS OFFICE—1016 Arch Street, Philadelphia

Address all editorial correspondence to the Church House, 202 S. 19th Street
Address all subscription and business correspondence to "The Church News," 1016 Arch Street

TERMS: Single Numbers.....15 cents
Annual Subscriptions (by mail).....$1.00
25 or more copies to one address.....Each, 50c. a year
Advertising rates on application to the Business Manager

PRESS OF THE JOHN C. WINSTON CO., PHILADELPHIA

WHAT INTERESTS CHURCHMEN?

The editor of one of our great magazines has been making a study of newspapers and newspaper readers to discover what interests Americans most, and has come to the conclusion that more people are interested in reading about crime, baseball and other people's divorces than any other of the many subjects which the diligence of the reporters present for their consumption morning by morning. This is noteworthy, though not very encouraging. We wish he had also made a study of that presumably more enlightened and worthy group of people who read the religious journals. What would he have found? We are sometimes afraid that it would have been exactly the same; for the experience of THE CHURCH NEWS has been that many notable articles which it has published have been neglected by the general reader, while matters of no great importance have been seized upon by indignant subscribers and made the occasion for literary outbursts of denunciation of the editors. What interests Churchmen most? If one may judge from the avidity with which they read about such things and the heat which they engender when they are discussed in Church papers, the two most interesting subjects in the mind of the average Churchman are Prohibition and the method of administering the Holy Communion. We hate to couple these together, but it is not we that have done it; we are merely stating a fact. And the fact is, that Churchmen are like other men: they like anything that promises a fight. What a circulation THE CHURCH NEWS would have if it gave us what we like to read most!

DEMOCRACY IN THE CHURCH

In the recent Diocesan Convention much time was given to the report of the Committee on reorganization of the Executive Council, a reorganization which its proponents claimed was in the interest of greater democracy in the Church. As to the merits of their contention we are not concerned here: we only want to observe that the appeal fell on deaf ears. Men are obviously not so easily swayed by the old battle-cries. "Save democracy!" doesn't stir them as once the cry, "Make the world safe for democracy" did. "Hearts that once beat high for pride" when democracy was extolled now feel that pulse no more. For men are losing faith in the infallibility of democracy in the Church and in the nation.

One of the reasons, perhaps, is that no sooner was the world made safe for democracy than democracy straightway discovered that there were dangers within which threatened her existence more seriously than the menace of autocracy without. The policeman has done his work: democracy is safe to tread the highways of the world without fear of being beaten or destroyed. But she needs a doctor now rather than an officer of the law, for her internal ailments have undermined her constitution so seriously that she cannot walk as self-confidently and serenely as of old. No one would have suspected at the end of the nineteenth century that the next generation would see democratic government abandoned anywhere as impractical. Yet, first Russia, then Italy and Spain, have given it up as inefficient and unsuited for present conditions. H. G. Wells, who has some reason to pride himself on his gift of prophecy, says that the latest development in government now being inaugurated is government by a self-appointed committee such as in Soviet-Russia, and that the next logical step or evolution is that which is already seen in Italy, namely. government by the chairman of the Committee, which is dictatorship, and, as such, the very negative of democracy.

So it has come about that democracy, which was so widely heralded at the end of the eighteenth century, from 1776 onward and beginning in America, as the cure for all the ills that states are heir to, is not only doubted as a healer in 1927 but positively denied and rejected in favor of a system based on an entirely different and hostile philosophy. Even in America, the home of the first and greatest experiment in modern democracy, there is some open mockery of the merits of democracy and a great deal of secret doubt of its infallibility. Since our psychologists have startled us by saying that the average mental age in America is that of a normal twelve-year-old child, many have begun to wonder whether after all the best governors of a state are twelve-year-old minds. "Woe to thee, O Land, when thy king is a child," says the Wise Man in the Scriptures. "But what of the nation ruled over by many 'kings' who are nearly all children?" say those who question the efficacy of democracy.

One of our most popular magazines seems to exist solely to ridicule the mediocrity and moronity of the average American and to deny his ability to govern his country wisely. And when thoughtful men listen to the blather of the office-holders whom the citizens

have deliberately chosen to rule over them, they are forced to the conclusion that, though they still believe in democracy, a good case can be made out for the thesis that "Democracy is a failure," by using such exhibits as these.

What concerns Churchmen more directly is that the same criticism is made of democracy in the Episcopal Church. Dean Inge is so bold as to assert that these phenomena are visible with the naked eye. For example, he says that while our popular elections of bishops may have given us "popular" leaders, they have not given us as scholarly or as great leaders as the British system of selection, which is far from democratic. And as far as temporal efficiency goes, it is a matter of common observation that the two most successful Church governments in the United States are the Roman Catholic and the Methodist, which are both more autocratic than democratic. In our Church legislative bodies also, one who was making a brief against democracy might find many evidences of its failure, and could claim with some show of reason that it was in danger of talking itself to death in too many conventions and conferences—which must be a horrible death to die.

Also, say these critics of democracy, our ecclesiastical statesmen have recognized this failure, and about the time that Soviet Russia began to function as a new form of government by Committee, our own Church remodelled its method of diocesan and national administration in the interest of efficiency and expedition, though with this difference from Russia and Italy, that the so-called Executive and National Councils were not self-constituted nor self-perpetuating. It does not follow that such organizations are inconsistent with democracy or endanger it; but their existence is an evidence of a modification of democracy.

Democracy in the state and in the Church is being transformed: it has reached its limit, and the pendulum has begun a backward swing. Such an efficient age as this cannot put up with its blundering and stumbling. In her government, the Church has always followed the prevailing fashion in the state, as the American Church patterned after the Civil government in 1789. In the state, men are unconsciously admitting the limitations of democracy and are beginning to agree with Aristotle that it is "disastrous because the people are not properly equipped by education to select the best rulers and the wisest courses." "When we are ill we call for a trained physician," said Plato. "We do not ask for the handsomest physician or the most eloquent one," as democracies do.

It seems, then, that the introduction of Executive Councils and the National Council in recent years are part of an unconscious revolution in our Church administration, a revolution that is modifying our method of government in the interest of efficiency. It certainly is a modification of our democracy. Time alone will tell whether its general success entitles it to be the legitimate heir of our older system. Men have witnessed a revolution before without knowing or caring much. Perhaps we are on the road to a government by specialists. The Lord be with us.

LEADERSHIP TRAINING IN RELIGIOUS EDUCATION

National Accredited Teachers Association and International Standards

Official Bulletin No. 56, issued by the National Council, announces the revised Teacher Training Standards of the Church and describes the National Accredited Teachers Association composed of those persons who attain to the Standards.

Six General Courses, viz.: Pupil Study, Principles of Teaching, The Curriculum, The Bible and Theology, Christian Worship and The Church's Program of Service are required. Six other "units" selected at will from a wide range classified under the six subjects are required to gain a Diploma, which is awarded for 12 units of work.

It is interesting to compare with our own standards these issued by the International Council of Religious Education. Both standards are closely related in outline and similar in requirements of work, though topics are arranged and described somewhat differently.

The "International Council" requires eight general and four departmental units. It offers in its sixty-two courses more studies in Church School "mechanics," that is administration, supervision, tests and measurements.

The National Accredited Teachers Association groups these subjects into fewer units and offers under fifty-five topics a richer variety in the Bible and in Mission Study, as well as courses on the Prayer Book (required), the Holy Communion, Personal Religion, Music and Christian Art and in advanced Pedagogy.

The International Standard seems chiefly administrative, the National Accredited Teachers Association expressional.

Neither list is considered exhaustive, and other subjects approved by the proper authority may be added or substituted, subject to certain regulations.

That such a substantially unified standard of Leadership Training is held up as the minimum to be expected from the teachers in the Church Schools of America and Canada is an encouraging outlook for the future of Religious Education. Our Diocesan Normal School, which reopens on October 6, provides training under the National Accredited Teachers Association standards.

GLORIA DEI IS PLANNING 250TH ANNIVERSARY

As THE CHURCH NEWS was going to press announcement was made that Gloria Dei (Old Swedes) Parish is preparing for an outstanding commemoration of the 250th Anniversary of the foundation of the Parish and the Twenty-second Anniversary of the present church building.

The commemoration will take place on Sunday, June 19. There will be special services in the morning and in the afternoon Madame Sundelius, who is of Swedish birth and a member of the Metropolitan Opera Company, will sing in connection with the program arranged for that time.

TRINITY MEMORIAL, AMBLER

Trinity Memorial Church, Ambler, Pa., reports the largest Palm Sunday and Easter attendance in its history. The attendance during Lent was almost 50 per cent greater than the previous Lent. The Vestry at the Easter meeting passed a resolution of commendation of the work of the Rector, Rev. W. Fuller Lutz.

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restrictions so that the Church can change its methods of work and ministration according to the need of the age and thus perform the greatest service for the benefit of the children.

Personally, I am a firm believer in the wisdom of attaching to every such bequest a statement that when in the judgment of The Church Foundation it is no longer needed for the special purpose preferred by the Testator it may be used for other work of the Church. As The Church Foundation is controlled by the Convention, such bequests will have an ideal safeguard.

I desire to lay before the members of the Convention for serious consideration a matter of paramount importance to the future of the Church. The conditions to which I will refer prevail not only in this Diocese but throughout the country—particularly in the large centers of population. I am presenting this to you after careful consideration, not with the hope that we will find an immediate solution, but with the conviction that the matter presented also requires the careful consideration of our clergy and of our laity. I hope that serious attention will be given to it, especially by those trained in the law, and by other members of this Diocese who have had experience in the world of finance; to them we must look for competent advice which at some time in the near future may lead to action by this Convention.

A Matter for Serious Consideration

The admission of the laity to a voice in the councils of the Church and to take their part in legislation and administration was one of the great contributions made by the Church in America. We believe that it was in a true sense an adaptation of ancient principles to democratic ideals. The responsibility for the decision to make this notable change rested largely on Pennsylvania, New York, New Jersey, Delaware and the Colonial Churches of the South. It is a matter of history that at that time it was opposed by other sections and that its incorporation into the law of the Church was largely due to the wise leadership of the first Bishop of Pennsylvania.

We should realize that those momentous changes were imposed on a parochial system carried to the colonies from the Mother Church. This system was admirably suited to the colonial settlements in rural districts and small towns. No one at that time dreamed of such changes as have taken place. A century ago in this city parochial bounds were rigidly observed. The city was small and compact, covering but a few square miles. The site on which stands this Church where we are meeting today was out in the open country. Each new district as it grew up was a local community and had its own Parish Church. It is rather startling to recall that in New York, less than one hundred years ago, a proposition was seriously considered to build a city wall about a mile from where Grace Church now stands. At that time it was thought that the city could never possibly pass beyond such limit.

Changes Imposed on Parochial System

The parishes in colonial days and until a few generations ago were "family" churches and it was doubtless supposed that from generation to generation the descendants of the founders would continue to attend them. Many of the churches in the crowded cities no longer have parochial boundaries; in a true sense they are *congregations, not parishes.* Most of the people come from long distances and in many of the congregations there are few, if any, descendants of those who originally built the Church or who gave towards the endowment.

As the property is held by the congregation, it is apparent with these changes the entire assets representing large sums of money given for ground, buildings and endowments of the Protestant Episcopal Church, are held today by local corporations whose membership is continuously changing. In a number of instances congregations became so small that the property was alienated and some were foreclosed by mortgages. In other instances endowments have shrunk or been spent. Some Vestries, recognizing these dangers, took steps to safeguard the future by providing for what is practically a self-perpetuating Vestry—or for a limited franchise exercised only by a few pewholders; but though wisely conceived, this surely does not represent the democratic principles on which the Church is founded. We all believe in the democratic principles established in our Church and, because we believe in them, I think the time has come when they should be given a wider significance. The whole Church, that is, the *whole Diocese,* should have some voice in the work within its borders, in its conduct, in the decision about its continuance, or its cessation, or its transfer to other sections.

Membership Is Changing

The creation of the Federal Reserve System may be taken as an object lesson to apply to our present conditions. As I understand it, this system does not sacrifice the independence of action of the banks, but it provides for an *interdependent action,* which mutually protects, conserves and co-ordinates the interests of all. Without taking away from the independent action of any Vestry or congregation in the conduct of its own affairs, where a vigorous work is being carried on and which is ministering to the needs of the community where it is established; we certainly should be able to devise some plan of *interdependent* action to insure that the resources of the churches are being most wisely used for the upbuilding of *the* Church and the good of the community.

Federal Reserve an Object Lesson

When the time comes that a church property should be sold or removed to another neighborhood, or change the character of its work, because it is surrounded by a different community from that which existed when it was built, the corporation of today holding all the assets of such a parish should not alone

represent *the* Church in such momentous decisions. When a parish has reached the stage that with diminishing members it can no longer render the same service as in generations past, or can no longer do a work that is worth while in the community, the problem of how to conserve the work of the Church in such a parish is one that should engage the interest of the whole Church in the Diocese. We may as well face the facts and take into consideration the great change in the business centers of our city and that many congregations are steadily and rapidly diminishing.

And in this day and generation when the property and endowments are still in the hands of men competent to consider the interests both of the local congregation and the Diocese, definite steps should be taken to safeguard the future. There is little protection in our present system with our changed conditions. We are not using our resources to the best advantage. Rectors and Vestries in many crowded districts are looking to the future with much discouragement, and yet if we could consider the work of the Diocese as one, there would not be the slightest reason for discouragement, but we would be able to welcome many of our problems as greater opportunities for service. Our churches must not become a congeries of isolated units competing with one another. We need increased co-operation and co-ordination in the work of the Church if we are to make any impress on the community and wisely prepare for the future.

Should Safeguard the Future

Another matter deserving our attention as part of the same problem of the ownership of Church property, is the State Law of disfranchisement of the Clergy.

The State Laws governing Church Corporations do not represent the true spirit of our democracy. According to the laws of Pennsylvania, property must be held subject to the control of *lay* members of the Corporation, and on all questions of sale or disposal of property, the clergy who are members of Corporation are deprived of their vote both in the parish and in the Convention. The object of the law, it is said, was to prevent the accumulation of property held by religious corporations, using the word "religious" in its medieval sense as a corporation composed entirely of clergymen. Of course, such a theory of ownership was never advocated by the Protestant Episcopal Church.

State Law Operates Against Clergy

The anomalous inconsistency of the present situation, however, is best illustrated by the fact that the property of the Roman Catholic Church is all held by the Bishop as an individual and at his death passes to the control of his successor, and yet in our Church no clergyman who is a member of a Corporation (though generally as in a Vestry only one among seven or ten or twelve laymen) has a right to vote on questions involving transfer or sale of property.

We do not advocate the system followed by the Roman Catholic Church—it is alien to all our conceptions, and would not suit a democratic organization such as ours. On the other hand, to deprive the clergy of a vote is subversive of every true principle of democracy and of Church polity. We are naturally conservative in Pennsylvania, and for that reason better prepared to give these important matters careful and wise consideration. In addition, there is a special responsibility resting upon us in this city, where the Nation was born and the Church organized. With the same spirit of patience we must seek to make our Church and Institutions represent the principle of democracy and yet hold fast to the old traditions and conserve the interests and resources of the Church we love. Therefore I would earnestly urge the appointment of a Committee to carefully consider this whole subject of our Church corporations and the protection of our property and endowments.

Overthrows True Principle of Democracy

Of the General Missionary work of the Church I will not speak at length, as we have set a time apart for a discussion on this subject. Every member of the Church should keep clearly in view the distinction between our pledges for the maintenance of existing work in the Diocese and in the National Church, and the gifts for special purposes or for forward work. It is a matter of grave concern that the reports from our Parishes and Missions indicate that if the entire amount which they have agreed to endeavor to raise is paid in full we will still need fifty to sixty thousand dollars ($50,000 to $60,000) to meet the pledge of the Diocese to the National Council. It is not right that year after year we should have to make special appeals for such an amount and especially to make the appeals to those who have already given generously. I would again make an earnest appeal to the Rector and delegates of every Parish that has not assumed its full share of the pledge of the Diocese to give careful consideration to their responsibility and to do everything in their power to bring their Parish up to the same standard as others in their pledge for Missionary work in the Diocese and in the Church at large.

General Missionary Work

In the years of the General Convention, the offerings throughout the country fall short of the average for the other two years of the triennium. I am convinced that this is due to the fact that many who give largely to special objects during the Convention year overlook their duty to first give through their Parishes or Dioceses their usual offerings for the maintenance of our Missionary work. I am glad to say that in Pennsylvania our offerings did not show this falling off in the Convention years and in those years gifts for special objects, including the United Thank Offering given by the women of the Church, have been in addition to our usual gifts for the maintenance of Missionary work. The Treasurer of the United Thank

Offering reports that the amount received since the last Diocesan Convention is over $26,000, so that the total to date since the last General Convention is $40,012.86, being an increase of about $1,500 over a corresponding period three years ago. This year, we are confident that the Sunday School offering will exceed all past records. Let us again be careful and see to it that the offerings of the men and women are also larger than last year, so that the full addition of the Children's Offering will be manifest in the total amount raised for Missions.

The Jubilee Service to commemorate the Fiftieth Anniversary of the beginning of the Lenten Offering will be held in the Academy of Music, June 5, at 3.30.

Fiftieth Anniversary of Lenten Offering

The Church Club's interest in the children is manifested by its generous action in providing the Academy of Music for this inspiring occasion; the Presiding Bishop will be present and he and Bishop Overs will make addresses.

One year ago I ventured to state in my address that the time had come to reconsider our whole Missionary program in foreign countries and the need of developing the "native Churches instead of holding them too long under our authority" and to predict that the problem would soon become acute in China. That time arrived in a very different way and earlier than we expected. Those in authority in our Church have little to add to the conflicting stories that come to us from China. We earnestly sympathize with the leaders of our Church who have gone to China as Missionaries and teachers, but while we pray for them let us not forget the Chinese Christians upon whom the responsibility of carrying on much of our work now depends. I have not hesitated for many years to express my opinion that the Missionary work in foreign lands depends largely on the native Christian leaders. Now the time of testing has come and we all hope that many have been trained to assume such responsibility. Let us remember our Chinese brethren in our prayers and pray that God may guide them in this time of trial and give to them the heavenly wisdom needed so that they may not only bear faithful witness as servants of Jesus Christ but also develop those powers and gifts of leadership which will mould the Church of the future in China.

The World Conference of the Commission on Faith and Order will be held in Lausanne in August of this year and your prayers are also asked that the guidance of the Holy Spirit may be felt in the deliberations of this great meeting and into our divided Christendom bring more of that spirit of unity for which the Master prayed.

FOOTNOTE

The Officers and leaders in the Diocesan Campaign for Missions and Institutions, November 26 to December 6, 1927, were:

Officers: The Rt. Rev. Thomas J. Garland, D.D., LL.D., D.C.L., Honorary President; Hon. J. Willis Martin, Honorary Chairman; Robert L. Montgomery, Campaign Chairman; H. Frazer Harris, Chairman Central Committee; Mrs. James Starr, Chairman Women's Committee; Benj. West Frazier, Treasurer.

Campaign Committee: The above Officers and Edward H. Bonsall, Benjamin H. Ludlow, Joseph Wayne, Jr., Mrs. George Woodward, Mrs. J. Willis Martin, W. P. Barba, Miss Laura Bell, Reynolds D. Brown, Charles S. Cheston, J. Andrews Harris, George L. Harrison, Jr., Benjamin R. Hoffman, A. A. Jackson, S. M. Vauclain, E. Stotesbury Lewis, Carl N. Martin, Reed A. Morgan, Samuel W. Morris, Frank H. Moss, Mrs. Arthur E. Newbold, Arthur E. Newbold, Jr., John S. Newbold, Benjamin Rush, Charles H. Scott, Jr., William Ellis Scull, Roland L. Taylor, J. Barnes Townsend, George D. Widener, George W. Wilkins, John E. Zimmerman, and the following *Convocation Leaders:*

CHESTER CONVOCATION: Rev. Francis M. Taitt, S.T.D., *Dean;* D. B. C. Catherwood, *Chairman;* Mrs. Jacques Vauclain, *Women's Work.*

NORRISTOWN CONVOCATION: Rev. Stanley R. West, *Dean;* Reese P. Davis, *Chairman;* Mrs. F. C. Hartshorne, *Women's Work.*

GERMANTOWN CONVOCATION: Rev. A. R. VanMeter, *Dean;* Isaac Starr, *Chairman;* Miss Elizabeth S. Brown, *Women's Work.*

NORTH PHILADELPHIA CONVOCATION: Rev. N. V. P. Levis, D.D., *Dean*; William White, Jr., *Chairman;* Miss Laura Bell, *Women's Work.*

SOUTH PHILADELPHIA CONVOCATION: Rev. George H. Toop, D.D., *Dean;* John Cadwalader, Jr., *Chairman;* Mrs. John E. Hill, *Women's Work.*

WEST PHILADELPHIA CONVOCATION: Rev. William J. Cox, *Dean;* E. C. Bendere, *Chairman;* Mrs. James Kennedy, *Women's Work.*

The *Permanent Campaign Committee* to conduct the Five-Year Program comprises the following:

Chairman, the Bishop; *Vice-Chairman,* Mr. Robert L. Montgomery; *Secretary,* Ven. James F. Bullitt; *Treasurer,* Mr. Benjamin West Frazier.

Mr. Frazer Harris, Mr. Edward H. Bonsall, Mr. Benjamin H. Ludlow, Mr. Joseph Wayne, Jr., Mr. George D. Widener, Mrs. George Woodward, Mrs. J. Willis Martin, Mrs. James Starr.

Representing Department of Missions, Rev. L. N. Caley, D.D.

Representing Missionary Council, Rev. George H. Toop, D.D., and the following *Convocation Chairmen:*

CHESTER CONVOCATION: Mr. D. B. C. Catherwood.

NORRISTOWN CONVOCATION: Mr. Reese P. Davis.

GERMANTOWN CONVOCATION: Mr. Isaac Starr.

NORTH PHILADELPHIA CONVOCATION: Mr. William White, Jr.

SOUTH PHILADELPHIA CONVOCATION: Mr. John Cadwalader, Jr.

WEST PHILADELPHIA CONVOCATION: Mr. E. C. Bendere.

"Nay, never falter, no great deed is done
By falterers who ask for certainty.
No good is certain but the steadfast mind,
The undivided will to seek the good;
'Tis that compels the elements and wings
A human music from the indifferent air.
The greatest gift a hero leaves his race
Is to have been a hero."

GIRLS' FRIENDLY SOCIETY

The Annual Service for Members and Associates in the Diocese was held in the Church of the Holy Trinity, Nineteenth and Walnut Streets, Philadelphia, on Thursday, May 5. The preacher was the Rev. Nathaniel B. Groton, Rector of St. Thomas', Whitemarsh.

The Annual Service for the Candidates' Department was held in St. Barnabas' Church, Sixty-fourth Street and Haverford Avenue, Philadelphia, on Saturday afternoon, April 30. The Rev. Frederick B. Halsey, of St. Ambrose, addressed the children.

Both services were well attended, the children's remarkably so, as the day was very stormy.

National Presentation of Lenten Offering

Final arrangements are being rapidly completed for the great National Presentation of the Children's Lenten Offering of the whole Church to be held in the Academy of Music on Sunday afternoon, June 5, when the General Church will unite with our Diocese in the Golden Jubilee Commemoration of the Fiftieth Anniversary of the foundation in the Diocese of Pennsylvania of this outstanding contribution by children to the missionary work of the Church.

All indications give promise of its being one of the most notable missionary services in the history of the Diocese and of the whole Church, marking, as it will, the rounding out of a half-century of steadily increasing missionary devotion on the part of children that is probably unequaled in the history of any communion. It will mark also the first time the General Church in these fifty years of this children's movement has united in a National Presentation of the Lenten Offering.

Except for a few minor details, the program has been virtually completed. Invitations have been sent to all the Bishops of the Church by Bishop Garland to be present. A number of acceptances have been received, and as this article is being prepared requests are coming from various Dioceses for reservations to accommodate delegations representing Church Schools. Several of these have announced their desire to bring as large a representation as possible and have asked for blocks of fifty seats and upwards. Arrangements are being made to provide hospitality in various homes for visiting Bishops and Clergy.

Every effort is being made by the Committee of this Diocese to provide accommodations for the Church School of our own Diocese. As the seating capacity of the Academy of Music is limited to about 3500, it is of the greatest importance that arrangements be made with the Rev. F. E. Seymour, Director of Religious Education, for reservations on the lower floor of the Academy and in the first balcony, and leave the balance of the house for the adults who are not in charge of the Church School children.

Attention to this important detail by those in charge of each Church School in the Diocese is most urgently requested, so that these arrangements can be satisfactorily completed and the children and teachers in each school may sit together.

The Diocesan Commission on Music is co-operating with the Diocesan Committee on the Anniversary in providing for the chorus of more than 400 children who will be seated on the Academy stage. There is to be no Processional this year, because of the difficulty of handling that detail. Schools are urged to be in their places between 3 and 3.15 o'clock, when the Commemoration Service will begin. No seats can be reserved after the service has begun.

Bishop Garland will open the formal program with an address of welcome, and will present Bishop Murray who, as Presiding Bishop of the Church, will preside and who will make a brief address. The address will be made by Bishops Overs. In addition to the Bishops and Clergy from other Dioceses and also representative laity who are coming in response to the invitations from the National Council to represent the General Church, members of the National Council will be present.

BISHOP ARRANGES FOR ORDINATION SERVICE ON MONDAY, JUNE 13

In order to make possible the attendance of a large number of the Clergy and members of the Church in the Diocese at the coming Ordinations of Priests and Deacons, the Bishop has arranged for the Service to be held on Monday morning, June 13, at 10.30 o'clock.

The customary practice of holding the Ordinations on Trinity Sunday interfered with the desire of many of our Church members attending the regular Sunday services in their Parishes, and the Clergy also found it difficult to be present because of their Sunday duties.

By arranging for the Ordinations on Monday following Trinity Sunday the Bishop has made it possible to remove the difficulties. The Service will be held in St. Stephen's Church, Tenth Street above Chestnut, Philadelphia. It has been suggested members of the Clergy may find it possible to bring to the Ordination Service those boys and young men of their congregations who may be thinking of studying for the ministry.

Those to be Ordained to the Diaconate are: Joseph R. Clair, of St. Stephen's Parish, Philadelphia, now working at the Transfiguration Mission in South Philadelphia; Robert C. Hubbs, of St. Michael's, Germantown, and Alan H. Tongue, of St. Clement's Parish, who is serving at St. Titus Mission.

Deacons to be advanced to the Priesthood are: The Rev. Herbert W. Jones, in charge of St. Barnabas, Kensington, who entered the ministry from the Incarnation Parish; the Rev. Daniel S. Wood, who is assisting at St. James the Less, and who entered the ministry from St. Paul's, Chestnut Hill; the Rev. Wayne M. Wagenseller, who has been studying abroad and who entered the ministry from Good Shepherd Parish, Rosemont.

ONE WHO WILL BE MISSED ON SUNDAY, JUNE 5

For the first time in many years, just how many years it is difficult to recall, Mr. George W. Jacobs, Treasurer of the Diocesan Lenten Offering, will not be present at a Presentation of the Lenten Offering. Mr. and Mrs. Jacobs are to sail for Europe on May 25 to attend the International Convention of the Rotary Clubs of the World at Ostend, Belgium, June 4 to 11. After the Convention Mr. and Mrs. Jacobs will make a five weeks' tour of Europe. On July 20 they are to sail from Southampton to Rio de Janeiro, Brazil, to spend some six weeks with their eldest daughter, who has been living there for the past nine years. They will return some time in October.

CHURCH SUMMER CONFERENCES

Sweet Briar College, Sweet Briar, Va., June 20-July 2. Rev. E. R. Carter, D.D., 415 High Street, Petersburg, Va.

Peninsula Summer School, Ocean City, Md., June 20-June 25. Rev. H. N. Herndon, 1108 Adams Street, Wilmington, Del.

Kenyon College, Gambier, Ohio, June 27-July 8. Rev. John R. Stalker, 420 South Lincoln Avenue; Massillon, Ohio.

Bishopthorp Manor, Bethlehem, Pa., June 27-July 3. Rev. Howard W. Diller, Pottsville, Pa.

Wellesley College, Wellesley, Mass., June 27-July 8. Miss J. F. Bumstead, 12 Berkley Street, Cambridge, Mass.

St. Mary's Hall, Burlington, N. J., July 5-16. Rev. Charles B. Ackley, D.D., 521 West 126th Street, New York City.

Exposition Park, Conneaut Lake, Pa., July 5-15. Rev. R. N. Meade, D.D., 5701 Darlington Road, Pittsburgh, Pa.

Hood College, Frederick, Md., July 11-23. Miss Winifred Maynard, Williamsport, Pa.

It does not make much difference where we are: the main thing is what we are and what we are doing with what we have.

CONFIRMATIONS, MARCH 20 TO MAY 8, INCLUSIVE

Mar.		
20.	Trinity, Swarthmore	7
20.	Redeemer, Bryn Mawr	10
20.	Advent, Kennett Square	7
20.	St. Mark, Frankford (including 2 received)	77
21.	Church House Chapel	3
22.	St. Paul, Elkins Park	21
23.	All Saints, Darby	10
24.	Holy Comforter Memorial	14
24.	St. Paul, Chester	53
25.	Merciful Saviour Chapel	9
25.	St. Luke, Germantown (including 6 for Chapel of Nativity)	37
27.	St. Asaph, Bala	28
27.	Holy Apostles (2 received)	20
27.	St. John, Cynwyd	18
27.	St. Andrew, West Manayunk	12
27.	St. Simon the Cyrenian	60
29.	Holy Sacrament, Highland Park	12
29.	Church House Chapel (for St. Paul, Chestnut Hill)	2
30.	St. Peter, Weldon	19
30.	Trinity, Collingdale	16
31.	St. Luke, Eddystone	24
April		
1.	Church House Chapel (for St. John, Lansdowne)	3
1.	St. Stephen, Norwood	18
3.	St. Stephen, Phila.	20
3.	St. Luke-Epiphany	33
3.	St. Mary, Chester	4
3.	St. Luke, Chester	4
5.	St. Paul, Doylestown (including 2 for Holy Trinity, Lansdale)	14
6.	St. Jude-Nativity	18
6.	St. Cyril, Coatesville	3
6.	Trinity, Coatesville	11
7.	All Saints, Wynnewood	37
8.	Good Samaritan, Paoli	15
9.	St. Mary, Wayne	10
10.	Resurrection	14
10.	St. Peter, Phila.	25
10.	The Saviour, West	36
10.	St. Philip	10
11.	Church House Chapel (for St. Mark, Phila.)	1
11.	Special for St. Mark, Phila.	1
13.	Holy Trinity, Phila. (including 3 for St. Bartholomew; 2 for St. Simon, and 1 received)	44
13.	Grace, Phila.	6
14.	Christ, Germantown (including 5 for Grace, Mt. Airy)	38
14.	St. Paul, Overbrook, additional	3
16.	St. Mark, Phila.	9
17.	Christ, Phila.	22
17.	Christ Church Chapel	1
29.	Eastern Penitentiary	22
29.	Moyamensing Prison	5
May		
8.	St. Paul, West Whiteland	..
8.	St. John, Pequea	9

Prayers Used at Diocesan Convention and Authorized for Use in the Diocese

Prayer for Conference on Faith and Order

O God, the Father of our Lord Jesus Christ, our only Saviour, the Prince of Peace; Give us grace seriously to lay to heart the great dangers we are in by our unhappy divisions. Take away all hatred and prejudice, and whatsoever else may hinder us from godly union and concord: and so influence the hearts and minds of all who take part in the coming Conference on Faith and Order, and guide them that all Christian people may be brought into that unity for which our Lord prayed: that as there is but one Body and one Spirit, and one hope of our calling, one Lord, one Faith, one Baptism, one God and Father of us all, so we may be all of one heart and of one soul, united in one holy bond of truth and peace, of faith and charity, and may with one mind and one mouth glorify Thee; through Jesus Christ our Lord. *Amen.*

Prayer for the Church in China

Almighty God, who bringest order out of chaos and givest peace amidst confusion to all who put their trust in Thee; We pray Thee to be with our brethren of the Church in China in their time of need. Give grace and strength to the native leaders, guide them by Thy Holy Spirit that they may faithfully discharge their responsibilities, and grant that all Christians in China may put their trust and confidence in Thee and labor for the upbuilding of Thy kingdom; through Jesus Christ our Lord. *Amen.*

Prayer for Flood Sufferers

O Lord, Merciful and Compassionate, who art ever ready to hear the prayers of those who put their trust in Thee; Grant Thy help to all the sufferers and homeless in our land. Pour into our hearts the spirit of unselfishness and of service that through the ministrations of the Red Cross we may share our blessings with those in need, and thus manifest our love towards Thee; through Jesus Christ our Lord. *Amen.*

NORTH PHILADELPHIA CONVOCATION

Garden Party and Fair

AT "WYCK," THE COLONIAL HOME AND GARDEN OF MR. CASPAR WISTAR HAINES

6026 GERMANTOWN AVENUE

Corner Walnut Lane

MUSIC ENTERTAINMENT SUPPER

THURSDAY, JUNE 2, 1927 Two Until Eight P. M.

Benefit of Missions of Convocation of North Philadelphia

CARD OF ADMISSION - - - TWENTY-FIVE CENTS

GERMANTOWN CONVOCATION GARDEN FETE

The Woman's Aid to the Convocation of Germantown will hold its Annual Garden Fete on Thursday, June 9, at Wyck, the residence of Mrs. Caspar Wistar Haines, 6026 Germantown Avenue, Philadelphia. There will be a market in charge of the Bucks Co. Parishes and Missions, as well as a variety of things much desired for the house, the porch, the garden, the table, the children, which are being arranged for by the many Parishes taking part in the sale.

There will be music and special features. Supper will be served from 6 to 7.30, daylight-saving time. The proceeds will go to S. Barnabas, Germantown, through the Diocesan Campaign Fund, as part of the pledge made by the Woman's Aid.

MISSION STUDY CLASSES HOLD CLOSING SESSION

The closing session of the Mission Study Classes of the Diocese was held Monday, April 25, at 8 o'clock, in Holy Trinity Parish House. There were representatives from forty-five of the Parishes of the Diocese, and we were all very glad to have with us Bishop Garland, who told us of his interest in the work and made some very practical suggestions of ways in which we can show our interest in the Rural work of our own Diocese.

The Rev. Chas. N. Lathrop, Secretary of the Social Service Department of the National Council, was the speaker of the evening. He told us in a very delightful way of the value of Rural Work and of the need of specific preparation for this type of service.

The Educational Secretary made a report of the year's work, stating that there were held 60 Mission Study Classes with an enrollment of 1094 and a representation of 123 Parishes, an increase of eight classes over last year and new contracts with twenty-eight Parishes.

The offering presented amounted to $1345.74. Dean Lathrop was presented with a check for $1000.00 in payment of our pledge for two Scholarships; the balance will be used to send representatives to the Conference on Rural Work at Ithaca, N. Y. Forty-three dollars was also presented for Miss Cornwall Leigh's work among the Lepers. While we are not satisfied with our work, we do feel that there is a growing interest in this very important department of the Auxiliary. Adult Education is becoming more and more one of the great questions of the day and it is gratifying for us to remember that in this field the Church is a pioneer.

Our subject for next year is a thrilling one—"The Episcopal Church and Her Mission"; Text Book—A Church Awake, by Dr. Wm. Sturgis. Copies may be secured in Room 23, at the Church House. Buy one and use it for summer reading; you will find it most readable and very helpful, and your interest in Mission Study stimulated.

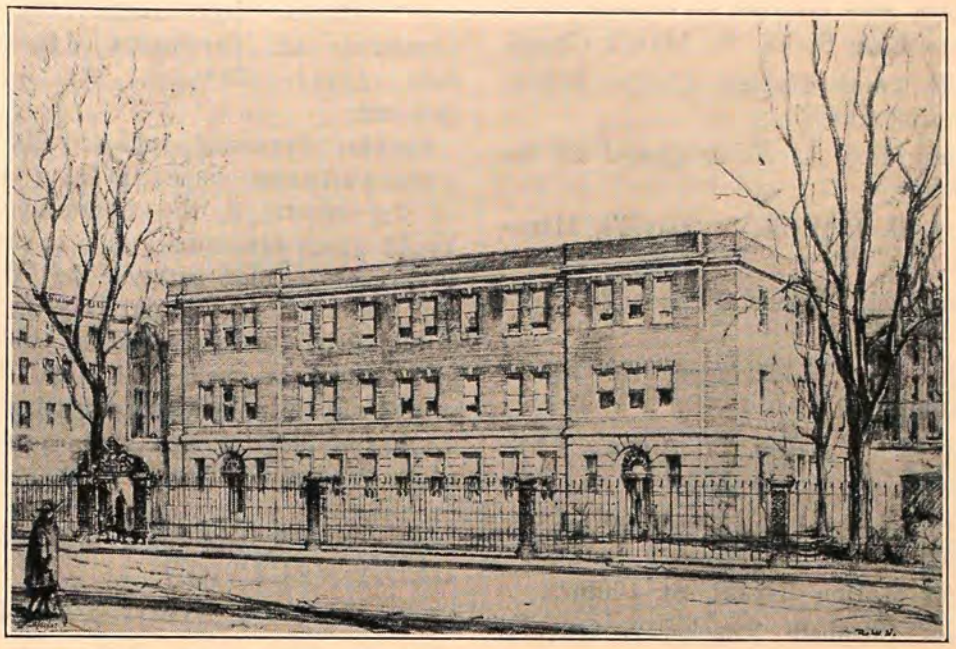
L. F. H.

A LITTLE FENCE

"Build a little fence of trust
Around today,
Fill the space with loving work
And therein stay;
Look not thru to sheltering bars
Upon tomorrow—
God will help thee bear what comes
Of joy or sorrow."

An inspiration is better than an agreement.

Architect's Drawing of New Dispensary for the Episcopal Hospital



As one of the results of the Diocesan Campaign for Missions and Institutions held last winter, ground is to be broken for this building this summer. It is to cost about $400,000 and when completed will provide facilities for 300,000 cases a year, as against the 100,000 cases the Hospital handles in a year now in the old Mission building that the Management has been forced to use for Dispensary purposes. The Hospital Management has been conducting a Campaign among the manufacturing and business interests of the Northeast to raise $200,000 towards the new Dispensary. The balance is allotted from the Diocesan Campaign Fund.

Religious Education Meetings Draw Many

Thursday, April 21, was a great day in the history of Religious Education in this Diocese.

Being a venture in combining several interests in one evening there was more than the usual element of uncertainty in its outcome.

The program commenced at 5 o'clock, with a meeting of sixty-five of the Service Program leaders and Church School teachers of the Diocese gathering in the one-time Churchwoman's Club Room to hear Miss Charlotte E. Forsyth, of the Department of Religious Education of the Diocese of Pittsburgh, tell of the balanced program in the Church School. All who heard Miss Forsyth were greatly helped by her suggestions and plans.

At 6 o'clock supper was served to over 150 persons in the Assembly Room and libraries of the Church House, where the Bishop and members of the Provincial Commission of Religious Education were among the guests.

After supper everyone adjourned to Holy Trinity Parish House where upwards of 200 persons heard the Bishop greet the members of the Provincial Commission and the Rev. Frederick E. Seymour, Director of Religious Education, speak to the Church School teachers of the Diocese on the importance of early planning for next year's program in the Parochial Church Schools. He also asked that three important dates be remembered:

May 21, when the Bishop has asked the whole Diocese to meet him at the new Cathedral site on upper Ridge Avenue. June 5, the Presentation Service of the Lenten Offering in the Academy of Music. October 3, when the Fifty-seventh Annual Institute of the Church Schools of the Diocese will be held.

Then the Rev. N. B. Groton, Chairman of the Church Conference League, and Miss Mary Howland, Secretary of the League, spoke for and gave information about the eight Conferences within reach of Philadelphia which will take place this summer. They are to be held at Wellesley, Mass.; Geneva and Saratoga Springs, N. Y.; Burlington, N. J.; Conneaut Lake, Pa.; Frederick and Ocean City, Md., and Sweet Briar, Va. Further information on these Conferences may be had in Room 30 of the Church House.

Canon William L. DeVries, of Washington, spoke on the "Need of Religious Education in America Today," a real challenge to the young people of the country.

The Rev. George L. Richardson, of Burlington, Vt., spoke on Summer Conferences, and their inspiration, intellectual and recreational values. Everyone who heard him will want to attend a Conference this summer, for his inspiring account of what a Conference is and can be to those who attend will not be soon forgotten.

The evening came to an end when the Rev. Benjamin N. Bird, Chairman of the Commission on Teacher Train-

ing, had awarded certificates to pupils of the Diocesan Normal School.

Those who received certificates were:

Miss Elsie Smith, St. Mary's Chapel,

Miss Sarah Holden, Philips Brooks Memorial Chapel.

Miss Mary L. Ford, Chapel of the Mediator.

Mrs. H. J. Wylie, St. David's, Manayunk.

Deaconess Adams, St. Mary's Chester.

Miss A. C. Harraden, St. Paul's, Chestnut Hill.

Mr. C. H. Lanco, St. Aidan's, Cheltenham.

Mrs. C. H. Lanco, St. Aidan's, Cheltenham.

Miss Marion Bryant, St. Philip's.

Miss Elizabeth Thackeray, Calvary, Germantown.

Miss Florence Roscoe, Chapel of the Mediator.

Miss Elsie Neystrom, Holy Trinity Memorial Chapel.

Miss Frances Young, St. Philip's.

Mrs. Harriet McGarvey, St. Asaph's, Bala.

Miss Helen Loane, Chapel of the Mediator.

Miss Dorothy Morrison, St. Simeon's.

Miss Betty Hill, St. Asaph's, Bala.

Miss Jean McFarlane, St. Asaph's, Bala.

Miss Erslia Baylor, St. Asaph's, Bala.

Miss L. E. Weisel.

Mrs. Isaac Hoffer, Christ Church.

Miss Catherine DeSilver, St. Matthias.

Miss C. Weisel, St. John's, Lutheran.

Miss Mary Reynolds, Free Church of St. John.

Miss Violet Tobin.

Miss Virginia Leversedge, Redeemer, Andalusia.

Mr. Howard Kears, Holy Trinity.

Miss M. O. Evans, St. Martin's Radnor.

Miss Mary Woodhead.

Mrs. William L. Azpell, St. Mary's, Ardmore.

PROVINCIAL COMMISSION OF RELIGIOUS EDUCATION

On April 21st and 22nd the Provincial Commission of Religious Education met in the Parish House of St. Paul's Church, Chestnut Hill, representatives from eight of the thirteen Dioceses in the Province being present.

Reports were presented from the Committee on Education of Children, Rev. Frederick E. Seymour, chairman; Committee on Youth, Rev. Robert Meade, D.D., Pittsburgh, chairman; Committee on Adults, Rev. E. R. Carter, Southern Virginia, chairman, and Committee on Theological Education, Rev. Canon DeVries, Washington, chairman.

Earnest discussion followed the reports, particular emphasis being given to the report of the Committee on Youth which presented a plan to arouse closer co-operation between the Church and Church Boarding and Day Schools in the Province, by means of publicity and mutual of needs and aims. This report will be the subject of further discussion at the Provincial Synod in Roanoke, Va., in October.

DAILY VACATION BIBLE SCHOOLS

A scholarship of $2 a child will send a boy or girl to the Daily Vacation Church Schools of two of the needy sections of the city where there is opportunity for giving instruction to hundreds of the children of the neighborhood but where the funds are inadequate to support to work.

St. John's Church, Northern Liberties, is in a position to provide the summer training in religious education in the neighborhood of Third and Brown Streets, and St. Cyprian's, at Eighty-fifth and Gibson Streets, but both community centers are without the scholarship funds.

It is urged by the Department of Religious Education that the Church Schools of the Convocations of North Philadelphia and West Philadelphia, subscribe for as many scholarships for this needy home mission work as they feel they can afford, and that the Women's Auxiliary of each Convocation assist in that work as much as they are able.

EMMANUEL, QUAKERTOWN, CONDUCTS MISSION

A three-day Mission was held at Emmanuel Church, Quakertown, Wednesday to Friday, April 6 to 8. Acting upon the invitation of the minister-in-charge, the Rev. William J. Wilkie, the Mission was conducted by Mr. G. H. Randall, Associate General Secretary of the Brotherhood, and one of the Lay Readers of the Diocese under the direct charge and authority of the Bishop.

The seven points in the program of the Bishops' Crusade were the basis of the Mission. On the opening night the first three points were dwelt upon, namely: Confession of Christ before men, Prayer and Bible Reading. On the second night, Getting Strength through the Services and Sacraments of the Church, and Giving Service through the various forms of Parochial and Personal work. On the last night, Developing a Sense of Responsibility for Others (the plan of Personal Evangelism), and combating worldliness by such a development of one's character that he becomes a constant and natural Christian influence in his place in life.

There was a splendid attendance, a number traveling eight or ten miles each night to be present, and a choir of young people led inspiringly the singing.

The Rev. Mr. Wilkie was present each night. After a brief opening he took his place in the congregation, the layman Missioner making the addresses and conducting the service.

WEEK'S MISSION IS HELD IN STATE PENITENTIARY

The Rev. Frank B. Roseboro, who has been serving on the staff of St. Clement's Church, assisted by the Rev. Alfred M. Smith, City Mission Chaplain at the Eastern State Penitentiary, Twenty-first Street and Fairmount Avenue, conducted a Preaching Mission to the prisoners, March 20 to March 27, inclusive.

It was the first Mission of the kind there, and the attitude of the prisoners was one of welcome. The prisoners have two hours' free time, and during the seven week-day afternoon Mission services and at the two celebrations on the successive Sundays there was a total attendance of 1342. Instruction in the Fundamentals of Faith, Worship and the Christian Life were presented with special reference to Scriptural support, the men being much given to Bible reading, for which their enforced solitude furnishes ample opportunity. They copied lists of Bible references, and personal interviews often confirmed the impression that they indeed searched the Scriptures. On the second Sunday of the Mission there were eight baptisms, and during the Mission sixty-five confessions were heard.

Included in twenty-two men presented to the Bishop for Confirmation on April 29 were some of the direct results of the Mission.

There are about 1700 prisoners in the penitentiary. From 600 to 700 are Roman Catholics. Of the remainder about three in five are colored. Our work is among both colored and white. Some twenty-five baptisms and as many confirmations are reported annually. Reports from men making good on the outside in after years form one of the most encouraging features of the work in the prison. Mr. Agnew, a volunteer layman from St. Clement's, plays the piano at the prison services.

Wooden Cross from Vimy Ridge War Cemetery is Dedicated As Memorial to Edwin Austin Abbey

The plain wooden Cross which for nearly ten years marked the grave of First Lieutenant Edwin Austin Abbey in the British war cemetery at Vimy Ridge, France, near the spot where the young American officer was killed in 1917 during the World War, today rests over the Credence table in the Sanctuary of St. Andrew's Church, Mt. Holly, N. J., a memorial to that young soldier and Churchman of the Diocese of Pennsylvania.

The memorial is the gift of his mother, Mrs. Katharine Eleanor Abbey, a communicant of St. Elisabeth's Parish in this city, of which her husband, the late William Burling Abbey, and their soldier son, also were communicants. Lieutenant Abbey was born and grew up in Mt. Holly, where the Abbey family lived until they came to Philadelphia and connected themselves with St. Elisabeth's. St. Andrew's in Mt. Holly was where the son was baptized and grew to young manhood.

The memorial Cross was dedicated at a Service of Blessing in St. Andrew's Church on the morning of Easter even, Saturday, April 16, by the Rev. J. W. Gummere, rector of the parish, assisted by the Rev. F. D. Ward, rector of St. Elisabeth's, this city.

Mrs. Abbey was able to get the Cross that marked her son's grave in France when the British Government made arrangements whereby the temporary grave markers might go to the parents or families of the soldier dead. The government in providing for care of the war cemeteries placed a permanent stone Cross over each grave and, in addition, a large stone memorial, "Cross of Sacrifice," occupies a central and outstanding position in each cemetery.

Through Chaplain Molineux, of the Church of Canada, who was born in England, the original wooden Cross was brought to this country and sent by him to Mrs. Abbey in this city several months ago. It is marked with his name and rank and date of death. On each arm of the wooden Cross the mother had silver plates placed. On each plate is a word, all forming the sentence, "His Servants Serve Him." The body of the young hero remains in the Vimy Ridge cemetery.

Lieutenant Abbey's father died in July, 1917. He never fully recovered from the shock caused by his son's death. Before the father's death, Mr. and Mrs. Abbey, in response to many requests, prepared for publication the letters which their son had written home during the period he was in the service. They were published in the book entitled "An American Soldier," and have been widely read. The book is now in its third edition and in much demand.

Lieutenant Abbey was twenty-eight years old at the time of his death, and was an only son. He was named after the celebrated American artist of the same name, who was his father's brother. His grandfather was the first headmaster of St. Mark's School, Southborough, Mass., where the grandson went to school and where he was Confirmed. Lieutenant Abbey's mother is the grandniece of the late Bishop Karfoot, first Bishop of Pittsburgh.

Mr. and Mrs. Abbey had made their home in Mt. Holly for a number of years. They came to Philadelphia in 1908. The father and mother and son were active in parish work at St. Elisabeth's, and when young Edwin graduated from the University of Pennsylvania before the war he was appointed on the engineer corps of the Canadian Pacific Railroad and was in charge of an extensive bridge construction when the sinking of the Lusitania shocked the world.

He resigned his position and enlisted as a private in the Second Canadian Pioneer Engineers' Battalion. He landed in France with that command on Ash Wednesday, 1916. Wounded at the Second Battle of Ypres, Easter Day, 1916, he was sent back to England. On his recovery he was transferred to the Fourth Canadian Mounted Rifles, serving as Infantry, and given the rank of First Lieutenant, in recognition of bravery, and went to the front again in December, 1916. On Tuesday in Easter Week of 1917 he was shot in the forehead and killed at Vimy Ridge. The young officer had been in charge of a patrol and came across a wounded officer. He carried the officer back to the lines of the Allies, and was returning to his outpost when he met his death. His body was recovered that evening and was buried until, along with hundreds of others, it was removed to its resting place in the Vimy Ridge cemetery.

AN AMERICAN SOLDIER*

It gives me pleasure to heartily commend "An American Soldier," the letters of Edwin Austin Abbey, of which a new edition has just been published. These letters made a profound impression when they appeared in the "Atlantic Monthly" and in the first edition. All Christians believe in peace, but in these days when so many foolish things are said about those who served our country in time of war, "lest we forget" it is well to read the innermost thoughts and ideals of one who made the supreme sacrifice. Many young men of this Diocese gave their lives in the Great War and those dear ones who cherish and revere their memory will rejoice in the message and consolation to be found in these letters, written to loved ones at home. The "confidence of a certain faith," the "comfort of a holy hope," and the realization of the abiding presence of God will be a help and inspiration to all. I would be glad if a copy could be placed in the hands of every young man in our Church.

T. J. G.

**This book is published by Houghton, Mifflin & Company and is on sale at George W. Jacobs & Company.*

MEMORIAL TO MRS. LUCAS

At a meeting of St. Mark's Auxiliary, held March 3, it was decided that a Memorial shall be made to Mrs. Albert Lucas, for many years one of its most devoted members.

The Sisters of St. Margaret, of whom she was an Associate, are going to Haiti to work under Bishop Carson, and it is thought that an appropriate Memorial to Mrs. Lucas would be the Chalice and Paten, the Altar and its furnishings, of the Sisters' Chapel. Mrs. Lucas was deeply interested in the project of the Sisters going to Haiti, and after careful consideration the Committee feels that this Memorial would be one very near to her heart.

All who knew Mrs. Lucas will realize that no solicitation for money can be made, but the Committee offers this opportunity to those who loved her to share in the Memorial.

MRS. J. ALISON SCOTT,
MRS. WM. J. TAYLOR.
MRS. BARRY SITER,
Chairman.

Cheques should be made payable to Annie E. B. Siter, 1939 Panama Street, Phila.

Rev. James De Wolf Perry, D.D.

An Appreciation

With the death of James De Wolf Perry on Monday, April 11, there passed from our sight one who for years has been regarded as "the grand old man" of the Diocese of Pennsylvania.

He had lived eighty-eight years, sixty-one of which had been spent in the service of the Church in Philadelphia. Coming as a very young man to Calvary Church, Germantown, when that locality consisted entirely of large country estates, he labored there as Rector for forty-two years, retiring in 1908, after he had seen it grow from a rather remote suburban Church to a large city Parish. And as the Diocese grew also, both in numbers and in the scope of its undertakings, Dr. Perry extended his activities from his Parish to this wider field, until at the time of his death he had held almost all the highest positions in the Diocese except Bishop, and it could be said of him that he had been largely responsible for its development.

Dr. Perry had been present at the birth and watched the early days of many diocesan institutions and organizations that are now in vigorous manhood, as well as helping to carry on and extend the usefulness of those which he found when he came to the Diocese from his native Rhode Island. To enumerate only some of the offices which he held—Member of the Standing Committee for forty-one years, its President for twenty-seven years; delegate to several General Conventions; President of the Diocesan Convention at the election of four Bishops; Warden of the Church Training and Deaconess House for thirty-one years; Vice-President of the Bp. White Prayer Book Society, President of the Evangelical Education Society, member of the Board of Overseers of the Divinity School—would make it appear to one who did not know him that Dr. Perry had been a sort of poobah; but nothing could be further from the fact.

Though holding so many offices, he was not at all of the professional office-holding type, nor an ecclesiastical politician. He was first and foremost a devoted pastor of the flock immediately entrusted to his care in Calvary Parish. To them he gave his first thought and most constant attention. But he was so methodical in his manner of life that, without neglecting his parochial duties,

THE LATE DR. PERRY

he found sufficient time at his disposal to take an active part in diocesan work also.

"He made a program for every day; and he arose," says his former Curate, "at an hour which enabled him to attend to the needs of his body, do his chores, and get into his study at 8 o'clock; where he remained until noon if he did not have an appointment in the city. He would not allow any interruption of his seclusion in his study, unless the need was very urgent."

It was no doubt this methodical life of Dr. Perry which released the time for him to work in the Diocese, and this attention to study which qualified him so generously to teach in the Deaconess House. His habit of study was continued to the very end of his life, and even in the last few years he published a course of lectures which he had delivered to his large Woman's Bible Class on the subject of "Studies in the Four Gospels." Though deploring controversy, because he feared in recent years that it would split the Church, he was a man of positive and strong convictions of the Evangelical type of churchmanship.

Dr. Perry was of gentle and sympathetic nature. His long residence in Germantown, and his unusually long rectorship at Calvary with its close and affectionate association with the families of his Parish, caused him to be regarded as a father. And at the Deaconess House, where he taught for thirty-one years, much the same feeling had grown up. One of the former students writes of him, that "his personal influence there was even more unique and far-reaching than his devoted teaching and service. Not only while the students were at the school but later from their fields of work they wrote for his counsel and help which was always theirs. Never discouraged, however difficult the problem, his wise judgment and inspiration were given for over twenty years. He often told of his joy in this work, and continued his classes until within seven weeks of the call of God to lay it down."

No one who ever saw Dr. Perry could forget his face. His fresh color, the old-fashioned side-whiskers, the firm mouth and strong nose and chin, made him a striking figure in any gathering, and were no doubt largely responsible for the common reference to him as "a gentleman of the old school." He carried over with him into this generation something of the manner and appearance of the gentlemen of his own youth, which, as age to good furniture, added charm and distinction to a naturally engaging personality. His smile was most captivating. "Eternal sunshine rested on his head" when it spread over his beaming face. One of his friends writes that "he had the rare faculty of so concentrating his attention on the person with whom he was conversing as to make him feel that he was the one person in the world whom he was interested in at the time."

Though Shakespeare says, "There's no art to read the mind's construction in the face," every one knew that the sunshine of Dr. Perry's smile was an outward and visible sign of the benevolence and philanthropy of his heart. And it was often also an indication of an abundant store of the saving grace of humor, which not only held him steady in his judgment and sane in his outlook on life, but also made him a genial companion, appreciative and responsive to fun and contributing his part to the pleasure of any company in which he found himself. What his friends said of Brutus, we could as truly say of this friend of ours:

"His life was gentle, and the elements
So mixed in him that Nature might stand up
And say to all the world, 'This was a man.'"

Funeral services for Dr. Perry were held in Calvary Church on Wednesday afternoon, April 13, and his body was taken to his birthplace, Bristol, Rhode Island, for burial.

G. C.

THE STANDING COMMITTEE ADOPTS MINUTE ON DEATH OF REV. J. DeWOLF PERRY

Following is the Minute passed at the meeting of the Standing Committee of the Diocese of Pennsylvania on the death of its President, the Reverend James DeWolf Perry, D.D.:

"A choice vessel of God's grace was gathered unto his fathers, when, on the eleventh instant, at his home in Germantown, the Reverend James DeWolf Perry, D.D., passed peacefully beyond the veil. At four-score and eight, his eye was not dimmed nor his natural force abated.

"With high praise and hearty thanks, the Standing Committee of the Diocese of Pennsylvania makes record of our beloved elder brother's abiding place in our memories. For forty years an honored member of this Committee, and for twenty-seven of those years its revered President, Dr. Perry met every requirement of his responsible position with rare ability and faithfulness. His virile personality and clarity of mind, enriched by devotion to his Lord, loyalty to his Church, and sympathy with his fellowmen, were the more fruitful by reason of his singular charm and modesty.

"At four successive Episcopal elections here, the Convention chose him as its presiding officer. His influence in every emergency was a benediction. It is in the nurture and crowning of such a type of man and minister that the Church is justified and conquers.

"As his associates we cherish his gracious friendship in our hearts. Our profound sympathy goes out to his bereaved family.

"May light perpetual shine upon him."

DAUGHTERS OF THE KING

Following the lead of the Brotherhood of St. Andrew, the Daughters of the King are suggesting to the clergy the formation of Crusade chapters for the follow-up work of the Crusade.

These chapters would do the work of the Daughters of the King for three months; at the end of that time they may either disband, or with the approval of the Rector apply for a charter and become regular parish chapters.

Mrs. Elizabeth C. Young, Room 305, 150 Fifth Avenue, New York City, will be glad to supply desired information about these chapters.

CLERGY CHANGES

The Rev. William Bartlett Beach, D. D., for twenty-one years Rector of the Church of the Good Shepherd at Scranton, in the Diocese of Bethlehem, on May 1 assumed the Rectorship of the Church of Our Saviour at Jenkintown, in this Diocese.

As Rector of the Jenkintown Parish Dr. Beach succeeds the Rev. R. B. W. Hutt, who resigned his Rectorship of Our Saviour Parish last fall and who next fall becomes Assistant Professor of Philosophy at Trinity College, Hartford. Dr. Hutt is at present in charge of the Church of the Advocate at Eighteenth and Diamond Streets.

Dr. Beach comes to this Diocese with a fine record of accomplishments in the Bethlehem Diocese and THE CHURCH NEWS bespeaks a most cordial welcome to him on behalf of the Clergy and people of the Diocese of Pennsylvania. When Dr. Beach began his ministry in Scranton the Church of the Good Shepherd there had about 100 members and the value of all the Church property was about $12,000. During Dr. Beach's Rectorship the Parish developed until it now numbers more than 600 communicants and the property comprises a fine group of buildings, which with memorials and equipment, exceeds $400,000 in value. For many years Dr. Beach has been active in Diocesan activities and a leader in virtually all civic and philanthropic movements in Scranton.

The Rev. Ross H. Flanagan on May 1 assumed the Rectorship of St. Luke's, Newtown, as successor to the Rev. George H. Dennison, who resigned some months ago to become one of the curates on the Clergy staff of St. Mark's Church, Philadelphia. Mr. Flanagan, who is one of the younger Clergy of the Diocese, came to this Diocese in 1924 from the Diocese of New Jersey to become Rector of St. Paul's, at Oaks, in the Norristown Convocation, where he served until he accepted the Rectorship of St. Luke's, Newtown.

The Rev. Thomas Leslie Gossling, rector of St. Paul's, West Whiteland, and Instructor in Science at the Church Farm School, has accepted a call to the rectorship of the Church of the Advocate, Eighteenth and Diamond Streets, this city.

The Advocate has been without a rector since last October, when the Rev. John H. Lever resigned to take work in another Diocese, during most of which time the Rev. R. B. W. Hutt, formerly rector of the Church of the Saviour, Jenkintown, has been serving as locum tenens. Dr. Hutt, next September, goes to Trinity College, Hartford, as Assistant Professor of Philosophy, and on October 1, Mr. Gossling will take charge at the Advocate.

Mr. Gossling is a graduate of the Central High School of this city, Class of 1902, and graduated as an electrical engineer from Lehigh University in 1906, receiving first honors in that course. For several years before entering the Philadelphia Divinity School to prepare for the ministry he was an engineer with the Bell Telephone Company. For eight years before going to West Whiteland, Mr. Gossling was rector of St. Matthias Church, Nineteenth and Wallace Streets. Prior to that he served as an assistant at Grace Church, Mt. Airy, and for some time was priest-in-charge of the Incarnation, Morrisville, Bucks County, Pa.

ST. JOHN'S, LANSDOWNE, HAS 30TH ANNIVERSARY

Beginning with a public reception on Saturday night, April 30, and with appropriate church services the following day, St. John's, Lansdowne, commemorated its Thirtieth Anniversary. The Rector, the Rev. Charles E. Tuke, on Sunday preached the Anniversary Sermon, taking as his text, "One generation shall praise Thy name after another and declare Thy honor." Representatives of other Christian communions of Lansdowne and a number of former communicants of the Parish were present in the congregation.

The reception was a joyous family affair. The Rev. Croswell McBee, former Rector, was a guest of honor and was accorded a fine welcome. Mr. Karl Collings, a member of the Vestry, read greetings from Bishop Garland, and also greetings from the Rev. Dr. Powell. The Rev. Milton C. Westphal, of the Baptist Church; the Rev. William B. Sanford, of the Presbyterian Church, and Mr. John Way, of the Friends' Meeting, brought affectionate greetings and good wishes. Miss Alice Y. Wilson, Mrs. William B. Ward and Miss Gladys Lawton provided a charming program of music. Mrs. Karl Collings, assisted by the wives of other Vestrymen and officers of the women's organizations, had charge of all the arrangements. Mrs. Morley Underhill looked after the decorations. Mr. Samuel L. Kent and Mr. William H. Hirst made addresses contrasting the present with the past.

As one learns the art of conversing with God he will find himself quite willing to hear what his servants have to say.

"Speak in deeds,
A noble life's the best of creeds."

New Chancel of Calvary Church, Conshohocken, Showing Memorials To Former Rectors and Parishioners

The etching which appears on this page presents a view of the new Chancel of Calvary Church, Conshohocken, and shows the Memorials which have been placed there in connection with the rebuilding and extension of the old Chancel.

The Altar is a Memorial to the late Rev. J. Kennedy Moorehouse, Rector of Calvary from 1910 to 1923 and for a number of years, up to the time of his death, Dean of the Convocation of Norristown.

The Altar Rail is a Memorial to Mrs. Katherine Boyd Moorehouse, wife of the former Rector, who gave herself most unselfishly to the work of the Parish and whose death followed shortly after that of her husband. Both the Memorials are the gift of the congregation and of friends of the Parish.

The Reredos is in three parts. The themes of the Reredos paintings is a "Glorified Calvary," depicting the Saviour with arms oustretched in love, a golden Cross in the background representing the victory of His redeeming love. The other figures in the central panel are those of the Blessed Virgin Mary and St. John at the foot of the Cross and two angels are in the lower corners.

The left, or Old Testament panel, contains the figures of Moses, David and Isaiah, representing the law, the kings and the prophets preparing for the coming of Christ. In the lower part of this panel is a group of figures, representing the multitude looking to their Messiah.

The right, or New Testament panel, contains the figures of St. John the Baptist, the Fore-runner, St. Matthew, representing the Evangelists, and St. Paul, the Apostle to the Gentiles. Again in the lower portion of the panel is a group representing the multitude looking to Christ.

The whole conception illustrates the text which appears in the side panels: "And I, if I be lifted up, will draw all men unto Me." St. John 12:32.

The left panel is a Memorial to John Elwood Lee, a vestryman for many years, and is the gift of his daughter, Mrs. Elsie Lee Garthwaite. The right panel is in memory of Bradford Herbert Lee and Mary Cleaver Lee, infant children of Mr. and Mrs. J. Elwood Lee, and is the gift of their mother. The central panel is in memory of the Rev. Addison B. Atkins, D.D., Rector, 1877-1890; Rev. Herbert J. Cook, D.D., Rector, 1890-1906, and other members of the Parish. It is the gift of the congregation and of friends.

The Organ Console Rail on the Gospel side of the Chancel is a Memorial to Henry Grey Steele, Organist, 1898-1923, representing a devoted service of twenty-five years. It is the gift of the Choir and friends.

The Clergy Sedilia is a Memorial to the Rev. Archibald B. Bradshaw, Rector, 1906-1910, the gift of St. Martha's Guild and friends.

In the rebuilding of the Chancel there are many individual Memorials provided. Included in these are two beautifully carved oak doors, one on the Epistle and the other on the Gospel side of the Chancel. The former is the gift of May B. Lee, in memory of her brother, Conrad Burk Lee, and the other is the gift of Eliza H. Hall, in memory of her brother, Robert W. Hall.

MISSIONS AT ROYERSFORD AND PHOENIXVILLE

The Bishops' Crusade was brought to the Epiphany, Royersford, Rev. Chas. F. Schofield, Rector, and to St. Peter's, Phoenixville, Rev. F. C. Hartshorne, Rector, in a Mission conducted by the Rev. Sydney Goodman, dividing the week of March 27 to April 2 between the two Parishes.

A remarkable interest was manifested in each Parish. There was a faithful attendance of the choirs at each service and the ever-increasing numbers present, the men being especially numerous, gave evidence of a deep spiritual movement which was shown in the largely increased attendance at the Easter Communion. At Royersford 85 per cent. of the communicant roll made their Communion.

The Gospel story was presented with vividness and compelling power.

The question boxes yielded a fine series of themes. The closing services were deeply impressive at each Church.

A further Mission in the fall is planned at both Evansburg and Royersford to last a week in each Church.

Mary's Parents Take a Problem to Their Rector which Has to Do With Mary Going Away from Home Up-State

Mary's home is up-state in one of the smaller towns of Pennsylvania, about sixty or seventy miles from Philadelphia. The distance doesn't matter much. It might be any small town or country village; or even any large city 500 to 1000 miles distant; or it might be in Philadelphia or Philadelphia's immediate vicinity.

The point is that Mary had obtained a position with a business firm in Philadelphia. It necessitated her going away from home to live in that city. Mary's parents were very much perturbed over the necessity of finding a home for Mary in the distant city, realizing what it would mean for their daughter to be cut off from the home and church influences to which she had been accustomed, and to be separated from all the friends with whom she had been associated in her home town. In their dilemma they withheld their consent to Mary's accepting the position until they first had a talk with their Rector.

"There's no need to worry about Mary's going to Philadelphia," the Rector said when the parents had told him their fears. "It is entirely natural for you to feel the way you do, however. But it so happens that in the Diocese of Pennsylvania there is a group of Churchwomen who, more than ten years ago, took up this very problem of girls and young women between the ages of 16 and 35 years, away from homes, and in the city alone and friendless and exposed to many dangers.

"The result is that in these ten years hundreds of girls have had the facilities of a splendid boarding home in that city among safe companions and surrounded at all times with the friendship, sympathy and understanding that comes from association with Christian women. It is one of the finest pieces of real service of which I know. It's just the place for Mary."

Mary's parents were interested. They wanted to know more about the place.

"Is it an institution?" was their next inquiry.

"No, it is not an institution," the Rector replied. "It is a comfortable and home-like boarding place for girls and young women studying in the city. The whole atmosphere about the place is distinctively 'homey' and everything is done to make those who come within its hospitable walls feel completely at home. It will be well worth your while to run down to Philadelphia and see the place for yourself. I'll give you a letter of introduction to the good Christian woman who is the House Mother."

"We didn't know the Church provided a place like that in Philadelphia," said Mary's parents.

A cosy corner in the Girls' Friendly Society "Lodge" where many happy hours are spent by those who find the comforts of home while living at the "Lodge."

"It is unfortunate that many of our people don't know more about it," the Rector said. "If parents who are in the same predicament about their daughters as you are would go to their Rectors, as you have done, I am sure the Rectors would do just as I am doing. This boarding home for girls and young women in Philadelphia is conducted by 'The Girls' Friendly Society of the Diocese of Pennsylvania. It is known as the 'Girls' Friendly Lodge.' There are now fourteen of these 'Lodges' operated by the Girls' Friendly Societies in various parts of the country. The one in Philadelphia was opened in 1916 and provides accommodations for about thirty-one, just enough to help preserve the home-like character of the 'Lodge.'

"It is located at 2052 Catharine Street, within easy distance of the business section of the city, and also close to many of the business colleges and other schools. Just around the corner is the Church of the Holy Apostles, and there are many other churches within easy walking distance. There are both single and double rooms. There is a spacious roof garden and the sitting rooms are at the disposal of the girls and their guests. Scarcely a night passes but these sitting rooms are centers for many joyous activities. Quite frequently there are parties when young men from various parts of the city are invited. The girls have the privilege of bringing any of their young men friends to dinner at no cost, and are privileged also to have a young man call on them. Every effort is made to provide for proper companionship with young men just as parents would do if their daughters were in their own homes. Since the 'Lodge' was established there have been about a dozen or more weddings.

"The whole spirit which actuates the 'Lodge' is to be 'friendly' with all the girls and young women who go there to live, and to surround them with influences to keep alive the ideals and Christian standards of the homes they have left behind while working or going to school in the city. They are provided with the constant friendship of older friends upon whom they can depend always for counsel, sympathy and support in the deepening of spiritual life and in their social contacts and in a hundred more ways.

"The 'Lodge' provides two good meals daily and three on Saturdays and Sundays, and during the weekdays any girl may take sandwiches for her luncheon when she leaves the house in the morning. The House Mother in charge of the 'Lodge' is Mrs. A. B. Hanscom, and she is always ready to give anyone the fullest information relating to admission of a girl to the 'Lodge.' Mrs. Hanscom makes her home in the 'Lodge,' and is well qualified through years of special

(*Continued on page 290*)

NINE DIOCESES REPRESENTED IN "STUDENT VESTRY"

Nine Dioceses of the Church are represented in an outstanding group of fifteen men and two women students of the University of Pennsylvania comprising the "Student Vestry" of the Chapel of the Transfiguration recently chosen from the student body to serve for the coming year. In addition to being active in all lines of Christian work at the University, virtually the entire group represent leaders in various athletic and campus activities. The Chapel of the Transfiguration is the center for work among the students at Penn., under direction of the Rev. John R. Hart, more popularly known among the thousands of students as "Jack" Hart. This Chapel, it is believed, is the only place of worship in the Church with a "Vestry" composed entirely of undergraduates of any university.

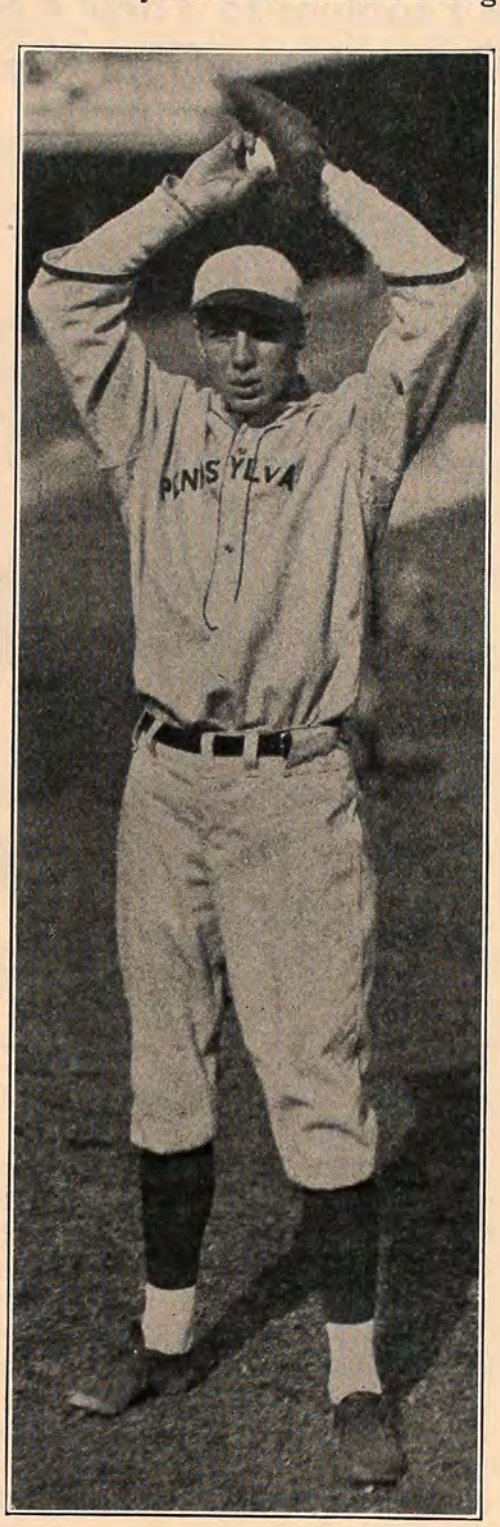
Foster Sanford, of Newark, N. J., is the new Chairman of the Vestry. Sanford is the Varsity pitcher and member of the football team, and his father for thirty years was athletic director of Rutgers College.

William J. Sims, of New York, a member of the Varsity football squad, is the Accounting Warden. Other members of the Chapel Vestry include the following: Beauveau Borie, Diocese of Pennsylvania, stroke of the Varsity crew; Reese Dill, Cleveland, Ohio, President of the Sophomore Class and member of the football squad; Albert Grafmueller, Rutherford, N. J., Editorial Board of *Red and Blue, The Pennsylvanian*; Leon Westgate, Kalamazoo, Mich., center of the football team; Richard Hansen, Brooklyn, N. Y., member of the Varsity golf team; Menicos Menicon, one of the International students, who comes from the Island of Cyprus; Frank Sowersby, New Castle, Del., member of the tennis team; James Campbell, Diocese of Pennsylvania, Editorial Board of *The Pennsylvanian*; William Clark, Diocese of Pennsylvania, manager of the soccer team; Albert Griffin, Miami, Fla., alternate on Editorial Board of *The Pennsylvanian;* Robert Kissell, Diocese of Pennsylvania, member of the Freshman crew; Rev. Charles Urban, member of the football squad and wrestling team; Norton Bowler, Diocese of Pennsylvania. Mr. Urban came from the Evangelical Church. The two women "Vestrymen" students are Miss Marshall Hall, of the Junior Class, from the Diocese of Pennsylvania, and Miss Janet Lewis, Princeton, N. J., member of the Sophomore Class. All the members of the "Student Vestry," with two or three exceptions, are members of College fraternities.

Howard T. Long, a former Chairman of the Vestry and Freshman baseball coach, was elected as a member of the Advisory Board. Other members of the Board re-elected are: William A. Lippincott, Jr., J. Hartley Merrick, Bessie R. Burchett, Ph.D., Arthur Holmes, Ph.D., James F. Spigler, William E. McGowan, John M. Kennedy, 3rd.

At the present time there are about forty undergraduates of the University serving as assistant directors in community work which the Chapel is doing among hundreds of children whose homes are in the vicinity of the University.

A "Vestryman" in Baseball Togs



He is Foster Sanford, recently chosen Chairman of the "Student Vestry" at the Chapel of the Transfiguration (Students Church) and which Chapel has the distinction of being the only Chapel of which the entire "Vestry" is composed of young men and women students.

BLESSING OF THE NEW ROOMS OF THE CHURCH-WOMAN'S CLUB

134 South Twenty-second Street

Evensong was sung by the Churchwoman's Club at St. James Church, Twenty-second and Walnut Streets, at 4 o'clock on May 7, followed by the Blessing of the Club Rooms with the old-fashioned customs. After the service, which was conducted by Dr. Mockridge, the club members, each carrying a lighted taper, proceeded to the club rooms, bringing with them a Bible typifying Christianity, Salt for Hospitality and an Olive Branch denoting Peace.

Bishop Du Moulin, of the Church of Our Saviour, representing Bishop Garland, who was unavoidably absent, conducted the short service of dedication, after which the large attendance was served tea.

Diocesan Clearing House and Exchange Bureau

This department of THE CHURCH NEWS *is conducted in connection with the Diocesan Clearing House Bureau. If any Parish has any discarded church furnishings it is willing to donate to any other Parish, notice will be given in this column. If any Parish or Mission has a need for such articles, it will be recorded here. If any offer or need listed below interests you, get in touch with the Diocesan Clearing House Bureau of the Department of Publicity, Church House.*

CARPET FOR A MISSION

One of our Missions in the Diocese where the people are working hard to help develop the life of the Mission is in need of about fifty yards of carpet. The Exchange Bureau has been asked to inquire if any Parish would be willing to help this little Mission with carpet it may be about to discard. The women of the Mission have raised about $23 toward their Carpet Fund. If any Parish can help, consult with the Exchange Bureau of THE CHURCH NEWS.

ACKNOWLEDGMENTS

Through the kindness of the Church of The Saviour, West Philadelphia, the Exchange Bureau received about 500 Hymnals and Prayer Books in good condition, of which the Bureau was able to place nearly 300 in several Missions of the Diocese. The priests in charge of these Missions desire to express their appreciations to the Church of the Saviour. The Bureau has the remaining books for distribution.

Perfect freedom is not liberty to do as we please, but liberty for God to do as He pleases in us.

The Woman's Auxiliary Department

Edited by CLARA M. BREED

Making Use of Vacation Days

It has been said that every one takes a vacation sometime during the summer months except the devil, who is always on the job. However true that may be, we all know many men and women who are engaged on the Master's work who take no vacation year in and year out. The summer season does, however, find many scattered from the Church activities that have occupied them during the winter; and fortunate are those who are able to attend one of the many Summer Church Conferences which each year draw hundreds to them to learn the best methods of reaching and ministering to those who need our help. With Lent not far behind us, and the "FOLLOW UP" work (so urged on us by those who have made the Bishops' Crusade such a vital thing to so many all over our country) also with the awakening to facts not known to many of us before, that have been brought to light in our Mission Study Classes of the Limitless field open to us in the *Rural Communities,* we cannot, and *must not* shut our eyes to responsibilities that rest on us.

As our Committee work closes its monthly meetings very soon now, it is cheering to feel that the outlook for the fall is a bright one. The Indian Hope has undertaken two Specials in addition to the regular salaries and scholarships always assumed. The first Special will be St. Luke's Chapel in North Dakota; the other an addition to the Hospital of the Good Shepherd at Ft. Defiance, Arizona; also Mr. and Mrs. Baker in their new work in Farmington, N. M., at the San Juan Mission are to receive some help in erecting their house through the generosisty of a member of the Indian Hope.

their house through the generosity of a member of

The Colored Committee, under its very energetic Chairman, has been most forunate in securing the interest of a party of young people listed as the "Emergency Service Committee of Holy Trinity," started some three years ago by Miss Gazzam, as a means for raising money for the Social service work in the Diocese. This Committee gives what is known as THE SPRING BALL every May, and the proceeds of the Ball go to some work in the Diocese. This year the Colored Committee has been fortunate in that half of the benefit will be given to the Ft. Valley High School in Georgia, and to our St. Paul's in Lawrenceville, Va.

The Domestic Committee was fortunate in hearing Bishop Darst, of Eastern Carolina, who less than a year ago started his visits to every part of the country to investigate how much real evangelistic work was being done in connection with the preparation for the Crusade. There seemed to have been little done (except on paper) and a spiritual awakening seemed necessary everywhere. Starting last fall of the three hundred Bishops, clergy and laymen (who have gone to every part of this big country where it was possible) 90 per cent, or nine out of ten have done wonderful work with good results; but it must not stop here. With the condition of the Mission work in the Orient, the turmoil and unrest, the Church of the Living God is the answer to all the problems which will not be solved until every member of our Church comes in penitence to the foot of the Cross.

The Domestic Committee received between March and April over $1000, and more came in afterwards. Five hundred dollars goes to mountain work in Tennessee, $500 goes to Evangelistic work in Alaska, and a sum will be given to the work in Eastern Carolina which will count on the Quota. The Corporate Gift is receiving encouraging sums, and St. Agnes, Kiota, is finished. "Why should we take Christianity to the Orient?" Bishop St. George Tucker's answer at the Foreign Committee was, "For the welfare of the world as a *whole*" (if we do not consider our Lord's command a sufficient reason and incentive). The need of *efficiently trained native workers* to maintain high standards in all Institutional work, was early demonstrated in China, when the first men nurses, after six months' training, deserted to set up as doctors. They knew so much more than the native doctor. This is a parable of the whole trouble in China now, where the new untrained native government is thinking itself quite competent to dispense with all Western "leading strings" and set up for itself. Why did we take them our religion? Not to impose our ideals of Christianity upon them, but because their native religion could not survive the contact with Western science; and we felt all people *needed* the help of a *Living Religion.* Japan has a strong and stable government, so the transfer of the Church and school affairs from Western to Japanese control is being accomplished slowly and quietly; but the case in China is more serious. It will be hard to see the work we have started taken over by inexperienced hands and in some cases probably mismanaged and injured; but we must have patience and be willing to make sacrifices standing by to help them through their feeble years.

Our Diocesan interest was the Convocation of Norristown, and Miss Lydia West, of St. John's, Norristown, told most interesting facts, showing the extent of this Convocation, beginning with St. Thomas, Whitemarsh, and reaching to Phoenixville and Pottstown, spreading out to the old York Road with the Churches of Cheltenham, Ogontz, Jenkintown, Glen-

side and that wide-awake St. Anne's at Willow Grove. Miss West pictured the old historical Churches in this Convocation, St. Thomas, Whitemarsh, cornerstone laid in 1710, and used as a hospital during the Revolution; St. James, Evansburg, founded by the "Society for the Propagation of the Gospel in Foreign Parts"; Christ Church, Upper Merion or Bridgeport, generally called Old Swedes, Bridgeport, because it was originally a Swedish Church and daughter to Gloria Dei.

The Diocesan Committee has as a Special for this year in the salary for a helper to Deaconess Young at St. John's, Third and Brown Streets, $75.

MRS. ALBERT LUCAS

A TRIBUTE

The name of Mrs. Albert Lucas, who died on March 1, will always be associated with the work of the Diocesaan Supply Bureau. In its early years it owed everything to her unique combination of deep spiritual insight and practical business sagacity. Under her keen, energetic and resourceful leadership the old-fashioned "Missionary Box" became something very much more than a miscellaneous depository of discarded remnants "good enough for the missionaries." Needs were carefully studied, the purchasing and manufacturing and manufacturing possibilities explored, and a plan evolved which completely revolutionized the supply of necessary clothing, institutional supplies, etc. Co-operation from the Parishes came quickly and the Diocesan Supply Bureau achieved national fame almost overnight. From Boston and New York came deputations to study and to copy its methods; but, better still, from the farthest mission stations came a chorus of grateful enthusiastic praise. Not often has there been in the Church so complete a success as the Supply Bureau.

For many years Mrs. Lucas carried on this great and rapidly growing work in spite of physical disabilities, the conquering of which was to her friends an amazement, but to herself a childlike acceptance of the power of God's grace. There can be few higher testimonies to the Christian religion as a practical, daily saving power than the life of this joyous saint. Pain, exhaustion, the certain knowledge of incurable conditions, were all taken and used as stepping-stones to ever higher and deeper spiritual development, so that to those who knew her well and had the privilege of her friendship she became an inspiration.

When the end approached all this accumulated power shone with pure and perfect light. Death was just another stepping-stone. She was filled with the light of the Resurrection. She was eager, like St. Paul, to "depart and be with Christ," and she went quietly and peacefully to the life that knows no ending, to the rest that remaineth for the people of God.

Diocesan Altar Guild Undertakes New Work

Revision of the Constitution of the Altar Guild of the Diocese has made it possible for extension of its objectives so as to provide altar furnishings for our Army and Navy Chaplains in their work.

It may not generally be known that the government does not furnish equipment for religious services. Chaplains must either furnish equipment themselves or seek the help of friends. In addition to its splendid work in the Diocese the Guild is now extending its work to include these Army and Navy Chaplains.

THE CHURCH NEWS, in this article, publishes some extracts from a letter received by the President of the Guild from one of our Chaplains in the Canal Zone, which shows how great the need is for such aid, and how appreciative the Chaplains are for the help. The Guild is ready to do everything possible to provide our Chaplains, as well as all missions and institutions of the Diocese, with everything that will help to provide a reverent and dignified service.

If everyone who could affords $1.00 or $2.00 a year would join the Guild, and those who were able also would make gifts in proportion to their means, the Guild officers say great things could be done for the glory and honor of God. Communications should be sent to Miss Elizabeth J. Lea, the Wellington, Nineteenth and Walnut Streets, Philadelphia.

Following are the extracts of the letter received from our Chaplain in the Canal Zone:

"I am very glad to hear from you, and especially to know that one of the objects of the Altar Guild is to care for the Chaplains of the Army and Navy. From personal experience I know the Chaplain's services are hindered very much because of his not being properly equipped to carry on his work. The government gives him his commission, and he or his friends must furnish the equipment necessary to 'carry on.' The Roman Church has a central office in New York and from there all the Chaplains' needs are supplied; candles for the altar, altar wine, vestments, breads, etc. Thus they are able to have a well-furnished chapel and on board ship a very dignified service. I have had men tell me that they, in the past, have gone to the services of the Roman Church because of the beauty they found even in the field and on board ship. That is what has taken some of our own people from the Church to Rome. Of course, I grant they were not well informed Churchmen or they would not be drawn by the ritual alone, but the proof is, they went. I have reason to believe people are looking for just the sort of Church home we are able to give them, and if we can show them that we have beauty, history and doctrine, which is all Apostolic, then we will be able to supply that need and have them 'Come and worship the Lord with us.'

* * * * *

"There is one article that it is impossible to get down here, and still so necessary in our services—that is an organ. A second-hand one of cottage size would be appreciated, just a plain one without trimmings. This could be sent down on one of the transports. I have borrowed one from an Army Chaplain, but will have to return it very soon. I do not know what I shall do then. It will be no trouble to carry it with me for I have an unlimited allowance for carrying my equipment.

"I have stated something as to my own personal needs; however, I know of no feeling more terrible than that one is so far away from the Church and has no one at home who is in sympathy with the work he is trying to do for our Blessed Lord."

REPORT OF OFFICE SECRETARY OF WOMAN'S AUXILIARY

September 15, 1926, to April 30, 1927

Visitors in the office	825
Telephone calls	1,730
Letters and postals written and mimeographed	5,674
Envelopes and postals addressed for printed notices	2,615
Prepared and revised data for Annual Report and typed lists and minutes	170
Attended Provincial Synod and took minutes at other meetings	5

KATHARINE N. BRADFORD,
Office Secretary.

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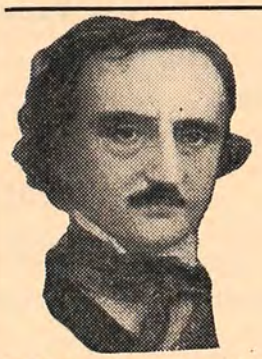

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(*Continued from page 285*)

training to look after the needs and comforts of a group of girls and young women. No girl or young woman who goes to the Girls' Friendly 'Lodge' in Philadelphia need feel alone or strange or without the right kind of girl or boy friends while in the city. The four great principles which are the foundation stones of the Girls' Friendly Society everywhere—Friendliness, Steadfastness, Purity and Religion—are the principles which guide the administration of the Philadelphia 'Lodge' and make it a place where girls and young women may live in safety and be at home. Admission is not limited to girls and young women of our Church. Its hospitality is extended to girls and young women without regard to denominational lines. And then there's another feature, and that is the low rate for which one may have a room and board. The rate is from $6.75 to $10.00 a week.

"If you know of any girl or young woman looking for a place to live in Philadelphia, or of any parent who has a daughter going to the city to work or study, and who needs such a place where she will find all the comforts and security of a Christian home, tell them to write to or call on Mrs. A. B. Hanscom, Girls' Friendly Lodge, 2052 Catharine Street, Philadelphia."

DAILY FAMILY PRAYER

"To hold my children as a trust from God to whom I must give account of how I have trained them for service in His Kingdom." This is a sentence on a small card entitled "Ideals of Parenthood," issued sometime ago by the Province of Washington.

The religious element in education, as in every act of life, is the only safeguard of democracy; and, as in all issues of life, the fountain-head is the home, such training must start at the crib, and be nurtured daily throughout life.

A few suggestions for Daily Family Prayer might be helpful.

There must be a special place in the home where prayers are to be said. This can be furnished with a simple desk such as many Churches show in a Children's Corner. Hung above it should be a *modern* picture of the Christ Child, preferably large enough to include other children, birds, and flowers, for in training children we must keep within their range of experience. On the desk should be a Prayer Book and Bible. From these books the parents, or older children, should read the selections and prayers.

To this corner before breakfast the father, mother and children may come,

(*Continued on page 293*)

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THE UNITED THANK OFFERING

The annual Presentation Service of the United Thank Offering was held on Thursday, April 28, in the Church of the Advocate, Philadelphia.

Bishop Sterrett, of Bethlehem, preached the sermon, and celebrated the Holy Communion, assisted by three other clergy.

There were about 800 women present, and the Offering amounted to $12,477.18. There is now in bank for this Triennium $40,012.86, an increase of about $1,500 above this time in the last Triennium.

Bishop Sterrett said, in his sermon, that to him the UNITED THANK OFFERING was a direct witness before a doubting world, of our sincere faith in Jesus Christ.

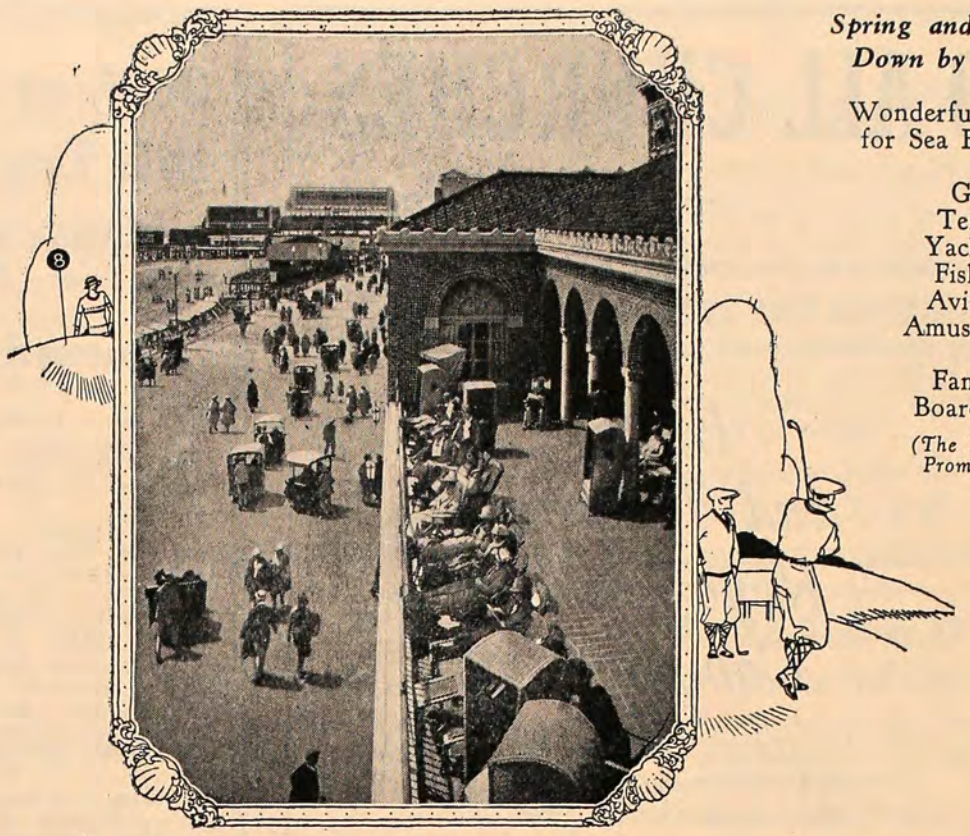
Faithfully yours,
HANNAH C. BAKER,
Diocesan Treasurer.

THE "NEW YORK HOUSE"

The "New York House" is to be opened in September under the auspices of the Woman's Auxiliary. Those who helped raise the Bishop Tuttle Memorial Fund for two houses, during the last triennium, know that part of the money went for establishing the Bishop Tuttle Training School for Colored Women Workers at Raleigh. This has been running since the Autumn of 1925. Considerable time and thought have been spent on the New York House, as to how it can best meet the needs of those wishing to train for Church work. The exact location in New York City is not yet decided. Missionaries on furlough who wish to stay in New York are eligible for residence, also college graduates who are taking additional training preparatory for any form of Church work. The committee in charge are anxious to have the names of those who wish to avail themselves of the opportunity of residence, or who would like further information. Correspondence should be addressed to Miss Grace H. Parker, 281 Fourth Avenue, New York.

RUMMAGE SALE TO AID WORK OF ALTAR GUILD

The Altar Guild of the Pro-Cathedral of St. Mary, at Broad and South Streets, will have a sale on Thursday, May 19, from 2 to 10 P. M. Useful articles, such as dusters, tea towels, aprons, bags, etc., and fancy articles, home-made cakes and preserves and candy, ice cream and strawberries, will be on sale. It is hoped that all friends of the Pro-Cathedral will come and encourage the ladies of the Altar Guild to carry on their work.



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CHAPLAIN
The Rev. Elwood L. Haines, Rector of Trinity Church, Bethlehem, Pa.

(*Continued from page 290*)

say together our Lord's Prayer, a short prayer to dedicate themselves to God for the day, and finish with the "Grace" found at the end of Morning Prayer in the Prayer Book.

In the evening, when the father comes home, again go to the Prayer Corner. Stand together and begin with a Psalm, or one of the Daily Bible Readings to be found in the National Council's Kalendar, or the Duty Towards God or My Neighbour, from the Church Catechism. Then kneel, say the Lord's Prayer, a prayer of Thanksgiving for God's mercies and blessings to all throughout the day, an intercessory prayer for family, and one for Missions. Then close with the "Grace" found at the end of Evening Prayer in the Prayer Book.

Always kneel *with* the children for their prayers. If they seldom see their parents at prayer they will consider it a child's attitude. The parents are the child's public opinion and their values are the child's values.

Share the children's prayers with them, and be sure to let them know you always pray for them.

At that most impressionable time just before going to sleep the mother or father should kneel with each child alone at the bedside, giving a Christ thought to go to sleep on. Vary this. Sometimes pray for Missions, another time for God-parents everywhere, again for friends they love, etc.

Many books for beautiful prayers for all these purposes are to be had at very little cost.

Grace at meals is a simple and happy way to train in thanksgiving and prayer throughout life.

Above all, bring joy and gladness into all religious training. Teach children the joy of Christ and the "beauty of holiness." Then they will carry on to future generations the Spirit of the Living God.

ANNE B. P. CUNNINGHAM.

CAMP BONSALL

The Brotherhood of St. Andrew is in charge of the camp for Church boys, known as Camp Bonsall, near Kelton, Chester County, Pa.

A small, attractive booklet is available, announcing the dates for the Camp this coming Summer: (1) From June 28 to July 9, a "Leadership Training Conference" for boys from 15 to 21 years of age; (2) From July 11 to July 23, a "Younger Boys' Period" for boys from 12 to 15 years of age.

Should anyone desire further information in regard to Camp Bonsall, it may be obtained by writing direct to Mr. Charles Cain, Executive Secretary of the Brotherhood of St. Andrew, 202 South Nineteenth Street, Philadelphia.

DISCIPLINING THE VESTRY

The rector (in Pelotas, Brazil) has just told me that if and when a member of the vestry fails to come to three successive meetings of the vestry a committee waits on him to request his resignation so that someone else may take his place and do the work to which he was elected. A visit from this committee is so greatly feared that it is rarely necessary to resort to such extreme methods. Every member knows he is expected to do his duty and also that there is someone ready and willing to take his place. There is a Bible class of men here who have been studying the Bible for seventeen years.—Bishop Thomas in *The Living Church.*

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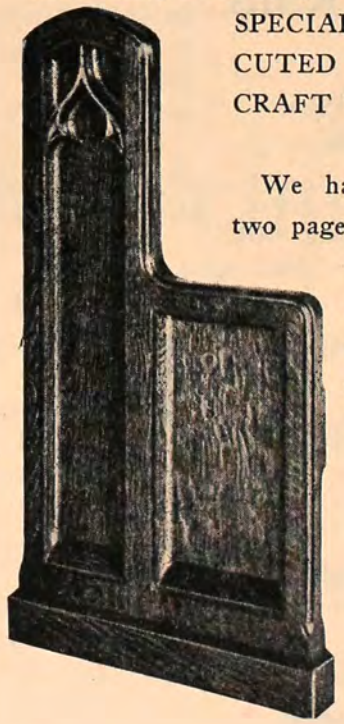

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In Memoriam

✠

For all the saints who from their labors rest,
Who Thee by faith before the world confessed,
Thy Name, O Jesu, be forever blest.
Alleluia.

EMELYN STORY McCLELLAN

Miss McClellan, who died March 30, was the originator and founder of the Bishop's Bricks Fund of the Diocese of Pennsylvania, and for twelve years she was the much beloved chairman of the Bishop's Bricks Committee. The Bishop's Bricks Fund was founded in the first year of Bishop Rhinelander's Episcopate in response to his appeal to the Convention in 1912 for "Diocesan Co-operation in Church Extension."

Miss McClellan's plan was to enlist every one in the Diocese to co-operate by gifts of one or many "bricks" to help in whatever project the Bishop suggested. The idea was received with enthusiasm and the children of the Diocese were the collectors of the "bricks." During the time that Miss McClellan was chairman she succeeded in collecting and giving to the Bishop over $22,000.

The Bishop's Bricks Fund is now in charge of the Church School Service Program, and the interest continues to grow and spread in the Parishes of the Diocese.

The love and devotion which Miss McClellan inspired in her committee was shown at her funeral at St. Luke's Church, Germantown, where the original committee who had worked with Miss McClellan for some years gathered together there to do her the last honors.

Miss McClellan was the daughter of Dr. J. H. B. McClellan, and the granddaughter of Dr. George B. McClellan, one of the founders of the Jefferson College. The late General George B. McClellan was her uncle.

SILAS HORACE ALLEMAN

At a meeting of the Vestry of All Hallows' Church, Wyncote, Pa., held on April 18, 1927, the following Resolution was presented and adopted unanimously:

Resolved, That in the death of Silas Horace Alleman, All Hallows' Church has suffered the loss of another Vestryman—the third within the space of four months. Colonel Alleman was one who was permitted to live a long life in the service of his King, and many Parishes in the Diocese can claim him as a worker at sometime or another in his lifetime.

For the past nine years he had lived in Wyncote and had been a Vestryman of All Hallows' Church, where he gave the wealth of his experience. His interest was always keen in the Church School, and Sundays always saw him

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present at the early Celebration, and he was present again at the other services to supervise the ushering and welcoming the people.

For the past four or five years he had been a Lay Leader in the Diocese, and administered most acceptably at St. Anne's Church, Willow Grove, where he endeared himself to the people.

Colonel Alleman was a Deputy to the Diocesan Convention for many years, and was faithful in attending the meetings of the Convention each year, and was always greeted by a host of friends.

We shall miss him in our Parish life, but will cherish his memory, and be inspired to follow in this train of good works.

May he rest in peace, and light perpetual shine upon him; and be it further

Resolved, That a copy of these Resolutions be sent to his widow and be published in the *Parish Bulletin, Diocesan News* and the *Living Church.*

CLARENCE CLARK SILVESTER,
Rector.

F. W. MORRIS, JR.,
Secretary.

If you are a clergyman living near a Seminary or if you attend its Commencement services you may like to put this note on your calendar for June. A Virginia clergyman each year takes two or three boys from his parish to the Seminary Commencement and Ordination Service. He shows them around and instructs them in the meaning of all that they see and hear. At least three men have been influenced by him to enter the ministry.

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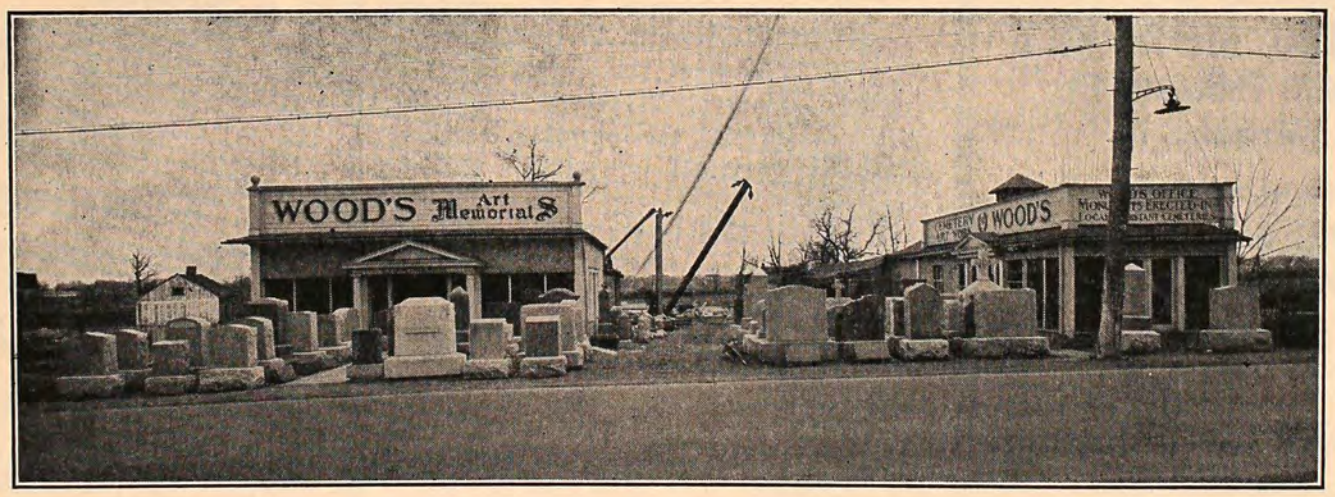

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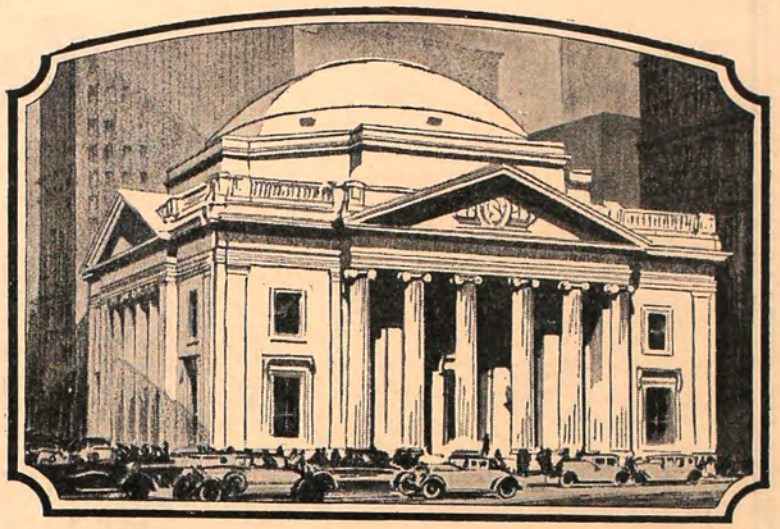

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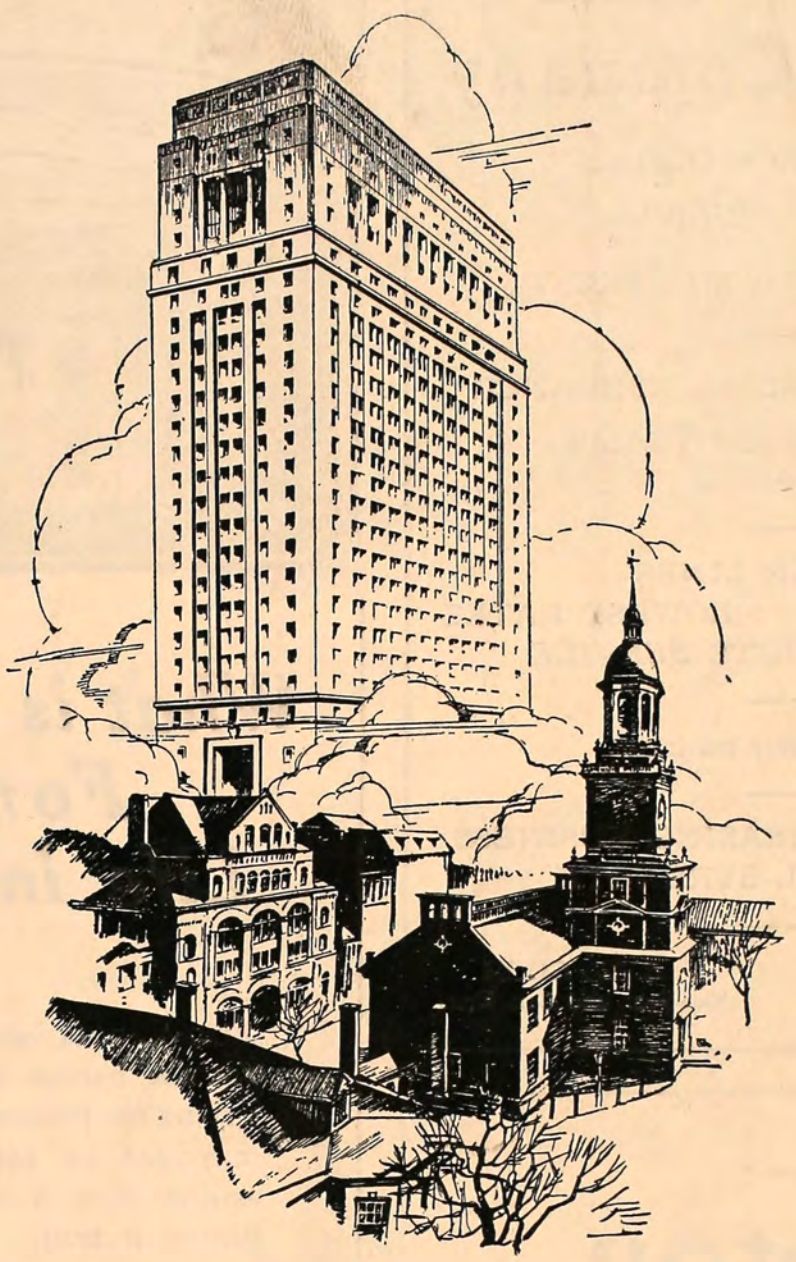

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